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FACTS AND FOLKS IN OUR FIELDS ABROAD.

Chapter Four.

Arranged For By Mrs. J. P. White.

ADDITIONAL HELPS TO THE STUDY OF THE TEXT-BOOK.

By Way of the Mind--Educational Efforts.

EGYPT.

A MISSIONARY and his wife sat in their library one day studying the map of their field. Their district in the Delta of Egypt was outlined before them. Here was the central station with its church, a school for boys and one for girls, a book-shop, a colporter, and Bible women. Out there in a dozen places were schools for boys, very simple little schools, but centers of light nevertheless. They were centers of evangelization also for in every school the teacher conducted a Sabbath School and a preaching service on the Sabbath. Over here in a large village—almost a city—was a little school for girls and that was the only school of its kind outside the central mission station in a district of over a million souls.

While these two workers talked over the desperate situation a visitor was announced. They rose to greet their guest, a tall patriarchal man well past middle life. He was dressed in the long flowing robes of the near-rich in Egypt. From the turban on his head to the sandals on his feet he was an object of interest. He looked as if he might have stepped out of the Old Testament. He would have made a good painter's model for Abraham, or Moses or Isaiah.

In Egypt it takes a long time to finish the greetings and arrive at the business in hand. After due time had elapsed and coffee had been served the man began:

"I have come to ask your honor to open a Girl's school in our village."

The missionary asked a few questions about the situation and finally replied, "I wish we might help you, but I am afraid we cannot undertake any more work this year."

"Oh, brother" begged the visitor "You do not understand. We need a school very badly. In our village of ten thousand people there is not a woman who knows how to read or write. Our little girls are running the streets, learning nothing but evil. We want them to become useful, to be educated, so that when they grow up they may teach their children. We cannot let our village go on this way. We must teach our girls."

"I am very sorry to tell you" replied the missionary "that we have no money for any new work."

"We will help" and the voice of the man rose in a passionate appeal. "We will furnish the building and help pay the teacher's salary. We will do all we can for we do want a school."

The conversation continued for some time. After all hope of securing his desire seemed gone the man rose to go. As he passed out he said "No one cares for our girls."

Ah! they did care, those missionaries did care; but as much as they wished to help they were powerless because they had no funds for Village Girl's Schools.

Many years have passed since that day and those little girls in whose interest the visitor came are the mothers of other little girls today running the streets of that selfsame village and still there is no school for them. What is true of this village is true of hundreds of villages up and down the valley of the Nile. Into some of these places there has come a little light and from them comes the appeal "Come teach our daughters."

INDIA.

In the Punjab India less than four per cent of the people can read. If books or papers were distributed broadcast throughout this region 96 out of every 100 would get no message from the printed page. Many of those who become Christians cannot read the Bible for themselves but must depend upon some one teaching them a few Bible verses and psalms.

That the growing church needs men and women of intelligence is very apparent. The structure of the new church cannot be built very high nor very strong unless at the foundation are members who are able to read the Word and make it known to others. To make the written Word accessible to non-Christian people may be said to be the chief object of educational missionary work.

Those among our native workers who have risen to places of leadership have come up through the schools. Not a few of them are from among the very lowly. They have not only become saved men and women but they have been lifted up from the lowest station in life to positions of usefulness and influence and power.

It is hard to bring this fact to the minds of uneducated people. Parents are too poor to pay the expenses necessary; they need the children to care for the cattle or cut the grass; they see no special use in schools anyway. A few see the benefit of educating boys but as for girls it seems absurd. Perhaps an educated girl may become headstrong and disobedient and who knows this education may ruin her chances for matrimony?

Here and there a little gleam of light has penetrated the minds and hearts of some parents and they are eager to have their girls as well as their boys taught. From last year's Hand Book of Foreign Missions comes a story of a Truant Pupil, which illustrates the attitude of the parents.

"Rakkhi was brought to the Boarding school in Pasrur at the opening of the term. Before many days she tried to run off. Punishment only seemed to make her more determined to escape. She ran away six times within two or three weeks and six times her parents brought her back. Then one morning again she could not be found. The missionary waited and prayed for her return; but no Rakkhi came. Finally mother and aunt came for her clothes. When urged to bring back the girl they shook their heads with a a decided 'No.' And what will she do if she does not come to school?' was asked. She will carry a basket of manure on her head of course'—the employment of the lowly. 'We are not poor people they said 'but if she will not go to school, then she must work.' This test eventually effected the desired result. By Christmas time Rakkhi was back bringing her little sister with her."

If there were thousands of parents like those of Rakkhi, there would be tens of thousands of children studying in our mission schools.

THE SUDAN.

Up at Khartum there is developing a second Tuskeegee. A few homeless orphans gathered up from the streets, by the Giffins years ago formed a nucleus for an institution of this kind. The ones who came first and enjoyed the home of Dr. and Mrs. Giffin are today out in various kinds of business for themselves. More than fifty little fellows under ten years of age are in the Home today. A plot of ten acres has been purchased, on which will be built a suitable building for a school and the teaching of trades. The people themselves see no use in such industrial training but the missionaries feel that by training these boys from childhood they may be able to demonstrate the advantage of such work and introduce a new element into the life of the country.

Up at Doleib Hill there is no evidence of real desire for education. The Shullas having no written language, have no interest no desire, no aspirations for any thing better. In the little school that has been started only a few attend and these come irregularly.

In these three fields we have represented the attitude of untutored peoples toward what we call education. There are the multitudes who are either hosor who care for none of these things, and who cannot be induced to send their children to school. There are those who are indifferent but who when interested see an advantage to be gained and are willing to try the experiment. Then there are others, and an increasing number who are anxious and eager for the education of their children. True, oftentimes they do not want the teaching of the Bible. They want only the worldly benefits that are to be derived, but they are willing to accept Bible teaching in order to gain the other knowledge.

Everywhere there is need; here and there, desire. What is the duty? Plainly the call is for the multiplying and enlarging of educational institutions in every one of our fields. If every tile or who care for none of these things, and who cannot be induced to send their proposed plan of the New World Movement is carried out, if every school building is erected, if every one of the "407" is sent forth, the doors of opportunity will swing open wider and yet wider for the Gospel messenger in India, Egypt, the Sudan and Abyssinia.

A WITNESSING CHURCH!

But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth—Acts 1-8.

CHRISTIAN EDUCATION IN INDIA.

By Miss Josephine E. Martin, Principal Avalon Girls' High School Pathankot India.

IN no way is India showing herself more awake than in the matter of education. A book written ten years ago on the subject of education in India would be hopelessly out of date now. The Educational Code for Girls' Schools (and no doubt the same could be said for that of the Boy's) is constantly changing and Government schools are fast being brought up to the most modern ideas of education. The efforts of the Educational Department has been to adapt the best of Western ideas to the necessary Eastern setting. Two years ago I received a list, from America, of the latest books on school methods, and kindred subjects. Thinking that our Government Inspectress would be interested in these, I sent the list to her. She sent it back to me with the titles of the books, which she wished ordered, marked, saying that they were hunting for the latest and best methods for girl's schools. And that is true, for those in charge of schools aided by Government are constantly getting official inquiries regarding curriculum. One, I remember, was as to what effort we were making to have Indian music, both vocal and instrumental, taught in our school! One Inspectress demonstrated the method of teaching Nature Study to one of our classes in such a simple and interesting way, that we wished for a year's training in the latest in that line.

During the past few years Domestic Science for Girls' Schools has had special attention, and an English Government Inspectress, specially trained, has had charge of this. A short course for teachers is arranged. Last winter one of our teachers went to Lahore for this and came back full of enthusiasm. Not long ago the Inspectress visited us. The class had everything ready to begin cooking as soon as she would arrive. In about a half an hour after she came, we were invited out to the varandah which we use for the cooking class, in lieu of accomodations, and were served to delicious custard, flavored with rose-water and tapioca, cooked to demonstrate Invalid Cookery; and two other Indian dishes, which I will not attempt to describe, but which were equally delicious, and which demonstrated the other line of cookery. When the Inspectress first sent the course of study, which she had mapped out, to school superintendents for criticism, some of us made the conservative criticism that it was not practical for the simple Indian life. Not long ago I received a copy of the revised three year's course in Domestic Science, Care of Invalids, and Laundry work, and not one word of adverse criticism could I give. The girl who takes the Punjab Domestic Science course, must first learn to make her stove and polish her brass cooking vessels in the most approved way.

The time was when the Government was willing to give grant to anything in the way of a school, provided that pupils could be enrolled to learn the three R's, and showed infinite patience with the slow progress of pupils because of inefficient teachers. But year by year the lines are drawn tighter, and the school must show progress in method and efficiency if they are recommended for Government Aid.

The time was when Mission schools led all others in efficiency, and the Educational Department showed a generous appreciation of the efforts of the missionaries. But now, not only has the grade of teachers in government schools advanced, but Mohammedans, Sikhs, Hindus, and other religions have up-to-date schools for girls as well as boys. Three years ago the Educational Department invited representative people engaged in the education of girls, to attend a conference in Lahore to consult regarding the development of the efficiency of such schools. Only five of the thirty present were connected with Mission schools.

Every year about six hundred girls appear for the Government Middle Examination in the Punjab. In the years

"SWEET GIRL GRADUATES"
Senior Class of the Avalon Girls' High School, Pathankot.

Courtesy Foreign Board.

1919 and 1920, Avalon girls stood at the head, but in 1921, although our best girl received good marks, she stood fifth among those appearing for the Anglo-Vernacular Examination. The four who excelled her were Hindu girls, two from a Government, and two from a Dev Somaj school. A candidate for the Vernacular Middle from our Sialkot school received the highest total that any girl from that school has yet received, and yet she stood sixth in the Punjab in the Vernacular Middle, two Mohammedan and three Hindu girls being ahead of her, none of them from Mission schools. One of the Avalon Matriculation candidates came out in the first division in the examination, the only Christian girl who did so, but three Hindu girls also passed in the first division, one of whom received a higher total of marks than our girl did.

Mission schools at one time used their opportunity for being evangelistic agencies, for with superior teaching in secular subjects, the Bible, as well, was taught to the Non-Christian pupils. But opportunity for this is fast slipping from our hands. We have mentioned the advance made in schools of other religions, as well as in government schools. One reason that Mission schools find it hard to keep pace with them is that they are limited in the matter of equipment and buildings. For instance, for awhile it looked as though the Government would recognize Kinnaird as the only College for girls in Lahore, but buildings and equipment for a first class college in Science as well as in Arts, were not forthcoming, so a fully equipped government College for Women will be opened, from which the Bible will be excluded.

MISSES BUCHANAN AND BOYD WITH THE STAFF OF SANGLA HILL SCHOOL—JULY, 1921.

The fact that the Government Offices, connected with the Educational Department, will be held more and more by Indians rather than by Europeans, and these Indians, with a possible exception, will be Non-Christian, will make it harder every year for Mission schools to draw grant from the Government.

The main reason, that Mission schools of the future cannot be used as the evangelistic agency that they have been in the past, is that a new law, which is spoken of as the Conscience Clause', will soon go into effect, and when it does, the Bible cannot be taught to Non-Christians in Mission schools, which are drawing grant from the Government, as a compulsory subject. Boy's High Schools and Colleges, under the auspices of the different Missions, have drawn the large majority of their students from Non-Christian religions, and our belief that the entrance of the Word gives life' has encouraged Missions to put effort and money into this branch of the work. It now looks as if education for Non-Christians will be taken out of our hands.

The new Government University scheme, which will reduce all Colleges to the intermediate standard, will make a change in Mission Colleges. A commission, representing Forman College, Lahore, and the Christian community, visited our Annual Meeting to present the matter of a Union Christian University (independent of government aid, either for the Panjab or for North India. The majority of the students would be drawn from the Christian community, and the whole atmosphere of the University would be Christian, a thing which is impossible where the majority of the students are Non-Christians. But the great need for such a University is the need that India has for trained leaders of thought with Christian ideals. The purpose of the training would be intensive rather than extensive. So far Christians have taken little or no part in the National life of India.

We crave Indian Christian leaders for India itself! The establishment of this University would not mean that less ef-

THE STAFF OF THE GUJRANWALA CITY SCHOOL.

fort and expense would be put into the Intermediate Colleges. They would need an increase in both to supply the added proportion of Christian students necessary to keep up a first class University.

And this brings us to consider the wonderful opportunity that is opening up in the educational line for Mission schools in the development of the Christian community. Formerly Christian boys and girls had to be hired to attend village schools, and the greatest persuasion was necessary to get pupils into our boarding schools. But all that has changed. Our present boarding schools are crowded and the rush has just begun! One of the objectives in the New World Movement is a big increase in the enrollment of Christian boys and girls in our schools. This has been put before the village Christians, and is already bearing fruit. A villarger from Khangah Dogran district brought his daughter to the Sangla Hill school to enter her as a boarder. When told that there was no room, he became very angry, and said, "Well! You have come around to us with this New World Movement, preaching that we should send our girls to school and when I bring my girl here you won't take her!" On account of the crowded condition of the boarding schools we have been compelled to make an allotment of girls to each district. The district from which this man came had a waiting list of twenty two girls before the camping season began this year.

Two districts did not have their full allotment in their school, and wanted to enter more girls, so we had to check off the allotments, to see what district had too many girls. We found that one district farthest distance from the school, had sent twenty more than they were allowed. When the district missionary was asked the reason for this, she said, "We have been working the New World Movement, and the parents just put their girls on the train and send them to school!" What could the one in charge of the school do, when twenty bright eager, young girls arrived! We said to her, "What a pity to send them home, when they have come as the result of the New World Movement. Can't you crowd a little bit more, and take in these few girls from the other two districts?" It took faith to say, "I will try," when whole wheat flour is only three and a half sers (seven pounds) to the rupee, and the school estimate limited to a definite amount!

The suggestion was made by a village woman, that little girls from other villages might be accomodated in a village, where there is a girl's school, from Monday until Friday, going to their homes for the week end, if the Mission would bear a part of the expense of their board, the parents furnishing what they could. This appealed to all of us, because of the desperate situation, and so small hostels for girls are recommended. We thought that this plan might be successfully tried in several places, especially in Martinpur. We have wanted for several years to raise the girls' school there to the Middle (Grammar) Standard, in order to relieve the pressure in the Sangla Hill school, for not only could the girls in that large Christian village live at home until they completed their education (except those who would go on to High School) but a well-run hostel, in charge of an earnest Christian woman, would provide for many other little girls from other villages while they are in the primary classes.

In some districts, what we call the 'contract system' has been successfully carried out, and others are anxious to try it. If there is a woman in any village, who can read, she is given a certain amount of money for each woman to whom she teaches the Primer, and when the woman finishes the first Reader she earns an added amount, and so on. The missionaries, when on tour, examine the pupils, and pay the teacher what she has earned. One pastor's wife has added a tidy little sum to the family purse in this way.

MISS FANNIE C. MARTIN AND STAFF OF THE GIRLS' BOARDING SCHOOL, SIALKOT, INDIA

Since boarding schools, while still necessary for the large number of children who cannot attend any other school after all will be limited in their capacity in comparison to the large number of children, whom we hope to enroll as pupils because of an awakened church, there must be many more schools opened in the villages in the near future. Already, all the provision which we have for boys, in the first three primary classes, is in the village schools. And not only must there be more schools, but more efficient ones, with a curriculum adapted to the needs of the village Christian community and its developement. Two years ago, a Commission of leading educators, from England, America and India, made a tour of India in the interests of Village education for Christians, and their suggestions for the future village school are most valuable for the educational missionary of the future. For Primary schools they suggest such hours as would allow the parents to have their children at home when they most need their help, and also having such subjects taught, and in such a way, as will fit into the life of the village. For instance, since eighty percent of India's population are engaged either directly or indirectly in agriculture, and a great proportion of Christians work in the fields, Nature Study would be taught in such a way as to be of practical use to the future farmer, and such arithmetic as would suit village accounts. Their suggested Vocational Middle School would be in a central village, which would draw pupils from a number of surrounding primary schools, and would more fully develop the lines of training already begun. What would not this mean to the future of the Christian church, and to India! It would mean more trained teachers and more money from the home church, for, as I said, we might not have the help of government aid, and the development of such a work would call for the help of trained specialists.

But if even more than our quota of new missionaries would be sent out, the number would be wholly inadequate to train the youth of the Indian Church. We have another great asset for this work in the educated Indian Christian young men and women, who are trained teachers. If they can catch the vision of what the Church of the future should be, they can do much more for it's development than any number of foreign missionaries can.

Our Avalon staff has a teachers' meeting on Friday evenings. We have arranged that, one evening in the month, we will discuss new methods of teaching and kindred subjects. My turn came last week, and I reviewed the first part of the book prepared by the Commission on Village Education. I tried to bring to the Indian teachers a vision of the possibilities of such schools as suggested, and what they would mean to India. I was not prepared for the response. One said (and to it all agreed' "We can't leave this here, we must have the rest of the book," and so we arranged to have an extra meeting in two weeks. It has been said that, little as it has been, the Indian Christian community has taken more part in the commercial and national life of India, than in the Church that Foreign Mission Societies have tried to establish. May the near future prove this to be untrue, because of the vital interest which the awakened Indian Christians will take in every line of development of their own Church!

Sir Charles Elliott, then Lieutenant-Governor of Bengal, said in a public speech in London, on May 5, 1896.

"The Missionary Societies in India fill a want which the Government is unable to fill, and yet the filling of which is essential to the progress of the country. The Government of India is bound to look evenly upon all religions and show special favour to none, and yet it admits its liability to inculcate a high morality and spread the cause of education; and many of its members are inclined to believe that the inculcation of such morality, separate from the Christian religion, is impossible. How, then, can the problem of religious education in India be solved? The Missionary Societies have solved the problem for us, and it is to them and to their schools that we owe the fact that hundreds of thousands of India boys and girls are having Christian education imparted to them."

—From Church Missionary Review.

A GLIMPSE OF CHRISTIAN EDUCATION IN EGYPT.

By Rev. A. A. Thompson, Cairo, Egypt.

THERE is thrown out over the land of Egypt a net-work of about 180 schools under the direct or indirect control of the American Mission. Practically every important center of population in the entire country is touched by this far-flung line. These schools are like the city street lamps in a dark night, guiding the boys and girls in the way, showing where the walking is best, showing where not to go, and leading the way through all the winding labyrinth of of human experience to the source of all truth, wisdom and goodness—even unto the Palace of the King where there is no night and gloom.

Each school is a light-giving center which varies in its radiance and power according to the ability, personality, activity and attractiveness of the teacher or teachers.

Many of these schools have one teacher only. Here is a typical village school. It is held in the little Protestant church building. There are no regular school desks such as the boys and girls of America are accustomed to. There are the long seats with straight backs which will accommodate from six to ten pupils according to the requirements of the hour. There are 38 pupils in this school, and these are classified as follows, 4 pupils in the 3rd year, 8 pupils in the 2nd year, 6 pupils in the 1st year, and the others in the beginners' class. The teacher is instructor, head teacher, director, and evangelist all at the same time. This man is doing splendid work in the village school and community. He had a Sabbath school averaging for the month of September, 1921, 29 pupils each day.

There are in the country about four score schools of this type. Then we have the school of two, three or four teachers, on up the scale until you reach Assiut College with its score and a half of qualified teachers.

To insure a high grade of work scholastically, final examinations have been authorized and conducted for all our schools. For the past five years an examination has been conducted at the end of each year for pupils finishing the course of our Primary Boy's schools. This means about six years of solid work In July 1918 our Mission voted to put the Boy's schools (about 20 in number) in Benha, Tantah, Mansura and Zagazig districts, under one superintendent. Until that time, these schools were under the superintendence of one or more missionaries of the particular district. By this unified superintendence it has been possible to introduce general examinations twice each year for all the grades. In this way we are able to test the work of each teacher, and to bring the work up to a higher standard educationally. Teachers who are not measuring up to the standard are being sifted out each year and their places being filled by more competent ones. Last June the first attempt was made to hold a general examination for all girl's schools under missionary superintendence. It is the plan of the Mission to continue these examinations, and to base all graduation upon examination results. Already this examination has had a wholesome effect on all, teachers, pupils, and patrons.

To give you some of the homes from which these 15,000 pupils come, there were during the last school year, (1920—1921) in all our Delta Boys' schools a total of 2,239 pupils. Of these 240 were were Protestants, 1,029 Copts, 722 Moslems, and 248 of other religious beliefs.

Our schools touch all classes of people

living in Egypt, from the Pasha's home down to the water carrier's son or daughter. But the great middle class predominate, which is after all the substantial class and upon which the nation and the church depends.

In an article like this it is impossible to give anything like an adequate account of our schools. We shall therefore not be able to more than touch on some of the conditions to be found in our schools. If nothing is said in this article about the schools at some of our Mission centers, the reason is merely for lack of space.

The Luxor Boarding school for Girls has at present 238 pupils. These pupils are crowded into every available space, and still girls are being turned away.

This school is the only one of its kind for the long stretch of the Nile from Assiut to Aswan, a distance of over 300 miles. This school has some 27 teachers for 14 schools in 12 villages this year. 23 of these are graduates. There are two graduates who are working as Bible women in two villages. There are perhaps 750 to 800 girls coming under the daily influence of these teachers.

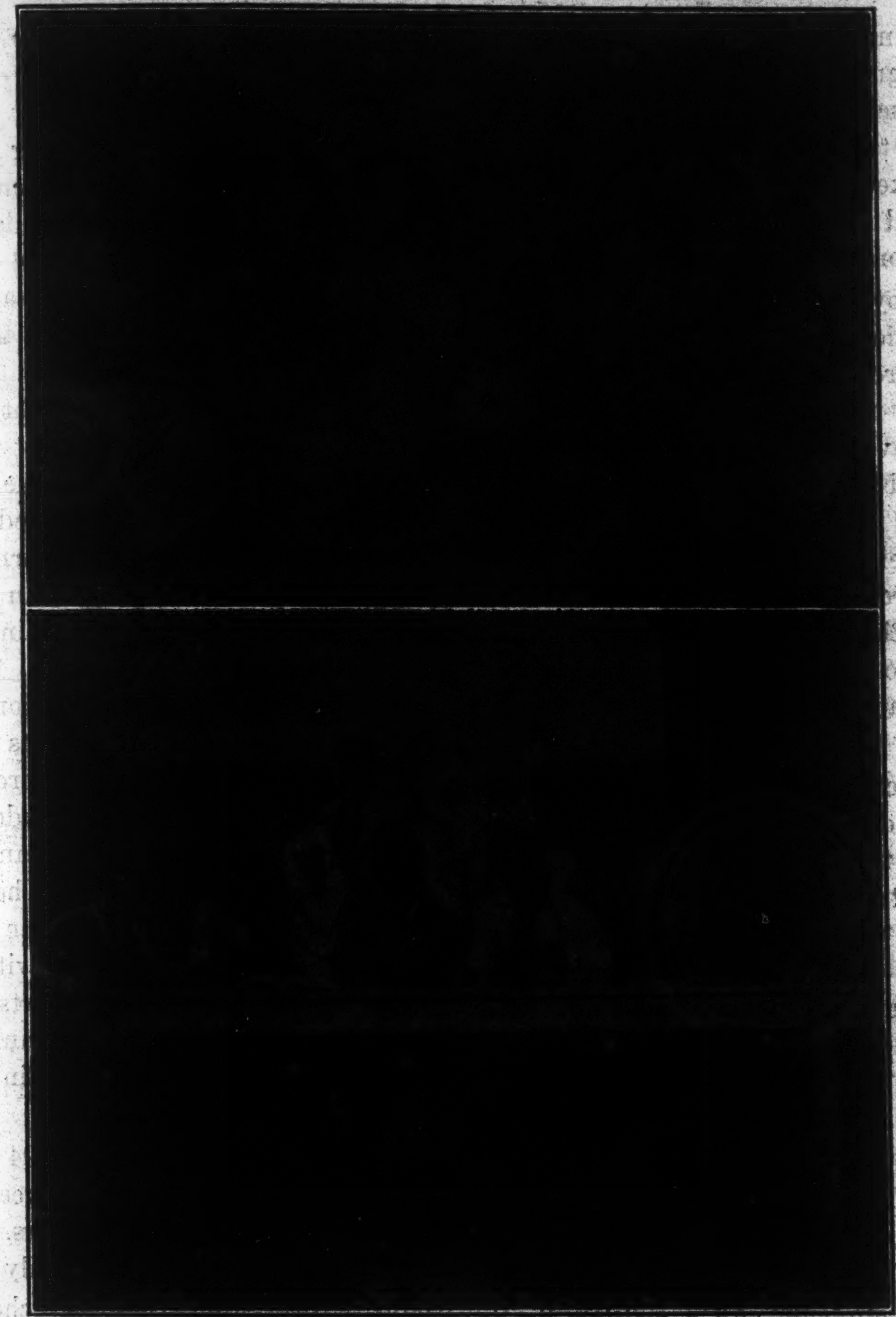
There are 24 villages represented in the student body of the school this year. 12 of the boarders in the school are volunteers for Christian work in the villages. During last summer's vacation 3 girls worked as Bible women for all or a part of the vacation. Others taught in the Sabbath school of their own home church. There are two Christian Endeavor societies, and two Missionary societies in the school. The school also has a Volunteer Prayer Band of 8 to 10 girls which meets on Sabbath evenings. Can you estimate the influences going out from this school? Is it worth what it costs?

The Khyatt Girl's school of Assiut is doing a large work in that city. There are 234 pupils enrolled at the present time. The pupils are being trained in Christian service. This school is unique among our schools, in that the only cost of this school to the Mission is the expense of furnishing a lady to superintend the work. The plant, two large buildings, cost us nothing. The opportunity was thrown wide open to us. This wealthy family furnishes running expense, and says to us, "Run it for us."

The Pressly Memorial Institute of Assuit is furnishing at the present time 52 teachers for the girls of Egypt. These teachers are daily instructing about 1,560 girls. 55 villages and towns are represented in the student body this year. The enrollment is 398, of whom 135 are boarders. The school has a Volunteer Band which holds meetings in houses in various parts of the town every Sabbath afternoon. There are 20 members. They conduct seven meetings weekly, and have an average of 150 hearers.

The institution has two C. E. societies. Every Monday the Senior class, numbering 14 girls, is taken to the American Mission Hospital, where a series of lectures with practical demonstrations has been arranged for them. Here they are taught how to care for the newly-born child; about poultices, packs, etc. The students are taken to the wards when special treatment is being given.

Two of last year's classes are taking a three months' course (resident) of training at the Hospital. Those in charge of the Hospital speak very highly of the way in which the girls are taking to the work and being received by the patients. "The girls themselves are enthusiastic, and in their white uniforms, with their sweet girlish faces,



CHRISTIAN HIGHER EDUCATION IN EGYPT.

1. The Class of 1921, Pressly Memorial Institute, with Miss Criswell and Miss Thompson.

2. A desk in the Biology Laboratory, Assiut College, with Professor Spencer.

Courtesy Foreign Board.

are a real advertisement for nursing, and are likely to help other Egyptian girls to follow their example.''

The Alexandria Commercial school is filling a large place in Christian training for business life in this country. There has been and is a great demand for the graduates, and this demand is in all likelihood to continue. The record of the students who have gone out is gratifying. The men continue to grow after graduation. They seem to receive such an impetus in the school for making the best of themselves, that there is marked improvement in their English and efficiency after entering upon their work with their employer.

The loyalty of the student body is an inspiration to the Superintendent. A large proportion of the students come through the recommendation of those who have attended the school. An alumni body has been organized to keep in touch with old students. A graduate who received his education by means of a gift from America asked to be allowed to pay the expenses of a worthy young man who is unable to pay his own way. This graduate has paid in full for two years.

Another phase is, that the students all seem to derive great enjoyment in their work in the school, so that there is little or no trouble with absentees. The course is very practical, and the students can see what they are doing. The superintendent feels that no little amount of this interest is due to the splendid work of Miss Freed and Miss St. Clair who work so untiringly to make the work interesting.

ASSIUT COLLEGE

Will you now turn with me to Assiut College? The present enrollment numbers 700 students and a waiting list is is being kept for a number of Classes. Of the 700 students, 508 are boarders, and 192 day pupils. These students pay 80% of the current expenses of the College, aside from the salaries of the missionaries in charge. 30% of the students receive aid, but this aid is given in such a way as not to pauperise. Assiut College is a pioneer in Egypt in providing for her students an opportunity to earn something to help pay expenses while in school. In this way labor is dignified.

The College has made an enviable record in scholarship, passing 61% of her candidates in the Government Examination for 2nd year. Secondary students, while Government school students only passed 44%. At the same time the College is not forgetful of the evangelistic aim of its founders. Large numbers of students are brought into the church each year. This past year 90 students of the College and the Pressly Memorial Institute were added to the church. "Each Sabbath morning the students themselves preach in 20 villages near Assiut. As a training school the College provides pastors for the growing Evangelical church for Egypt and the Sudan; sixty-five of its Alumni are engaged in the teaching profession, and a large force of its ex-students are teaching in the smaller Christian schools of Egypt and the Sudan. The Christian Endeavor society and the Young Men's Christian Association with their numerous committees and efforts among the students and in the community provide splendid fields for training in Christian service."

"The College has a total of 94 periods for religious instruction per week; that is, the time about four teachers. This is in addition to the regular daily chapel, Sabbath preaching, Sabbath school service and voluntary meetings of the students own organizations."

Hear what Rev. Francis E. Clark, D. D., of the World's Christian Endeavor once said after a visit to the college:

"Assiut College comes nearer to my ideal of what a Christian missionary College should be than any I have seen. May God prosper it and continually enlarge its good work."

BY WAY OF THE MIND.

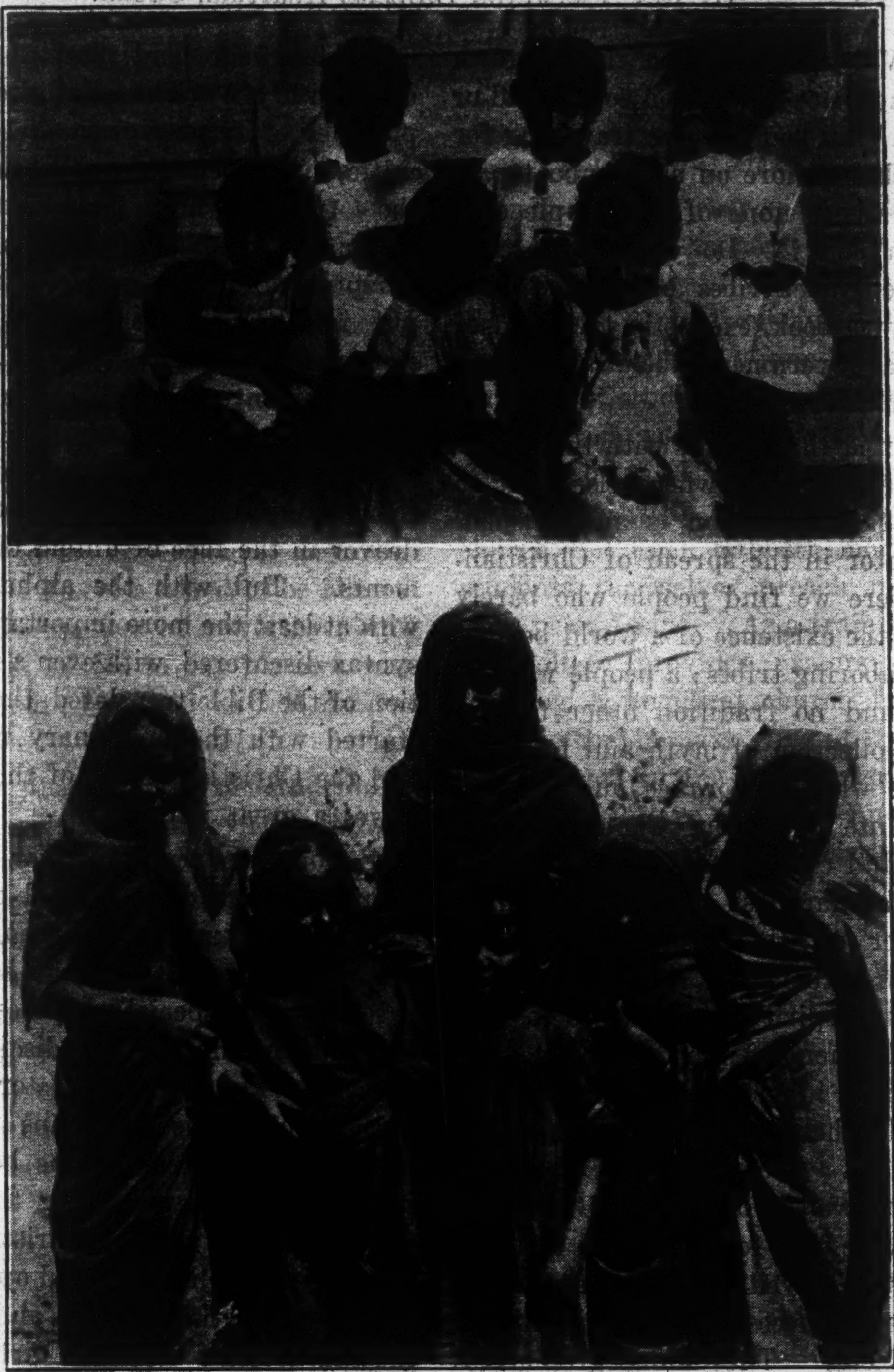
By Rev. Frampton Shields, Khartum, Sudan.

HAVE you ever been in a town where not one person could read or write? Can you imagine travelling for two weeks or more on a steamboat past villages where none of the people ever owned a book? Do you realize that there are whole tribes of people who never saw a book, except in the hand of occasional government officials. That is the Sudan.

In Africa the teacher with the doctor leads the way. Nowhere else is it so evident that education is an indispensable factor in the spread of Christianity. Here we find people who barely know of the existence of a world beyond the neighboring tribes; a people with no history and no tradition other than a meagre collection of myth and folklore; a people whose ignorance and poverty are absolute and among whom there are no arts and crafts. How little can we realize the darkness of their ignorance, the power of their superstition, the emptiness of their lives. As we strive to awaken the spirit we must also look to the development of mind and body. We find them in idleness and indigence; we must help them to lead intelligent and useful lives. This calls for education of hand as well as of head. But, whatever may be said for industrial training reading and writing are imperative. They are the necessary steps to further advancement. They alone give access to the Word of God and only so far as they are taught can the Word be circulated.

In the accomplishment of this aim, we come to the barrier of unwritten language. But while this seems baffling, it is not insuperable. Various societies working in the Sudan and Uganda and the Congo have agreed upon a uniform alphabet for all the sounds common to every language, and most of them are common to all. This minimizes the perplexities of transcription and the difficulties and expense of publication, and in the tribes where missionaries are stationed greater or less portions of Scripture and also primers have been put into the vernacular. For this enormous language service throughout the continent the world is indebted to the Christian missionary. Such work is slow and the results mentioned have come after long years of consecrated endeavor in the face of untold discouragements. But with the alphabet fixed, with at least the more important rules of syntax discovered, with even a small portion of the Bible translated, the school is started with the missionary as teacher and the Christianization of the tribe receives a great impetus.

Missionary education, either in the elementary school or in special courses, is not to be thought of as separate from evangelistic work. At the same time, it serves some special purposes. (1) In teaching the three R's, it disciplines the mind and also opens the storehouse of the world's wisdom, thus removing prejudice and breaking the bondage of superstition and preparing the ground for sowing the seed of Christian truth. (2) It gives an unparalleled opportunity for directing the thought and molding the character of boys and girls. (3) It enables pupils to read the Bible for themselves and gives them access to the wealth of devotional literature and written helps to Scripture study and and Christian living. (4) In the advanced classes, missionary education is necessary as the only agency for training teachers and preachers, the ones who, for the most part, will be the direct



THE CHANCE TO LEARN

1. Little girls in Khartum North Boarding School with their Christmas dolls.

2. Little girls of Omdurman who have no chance for school or Christmas, or dolls.

evangelists to their people and the leaders in the native church.

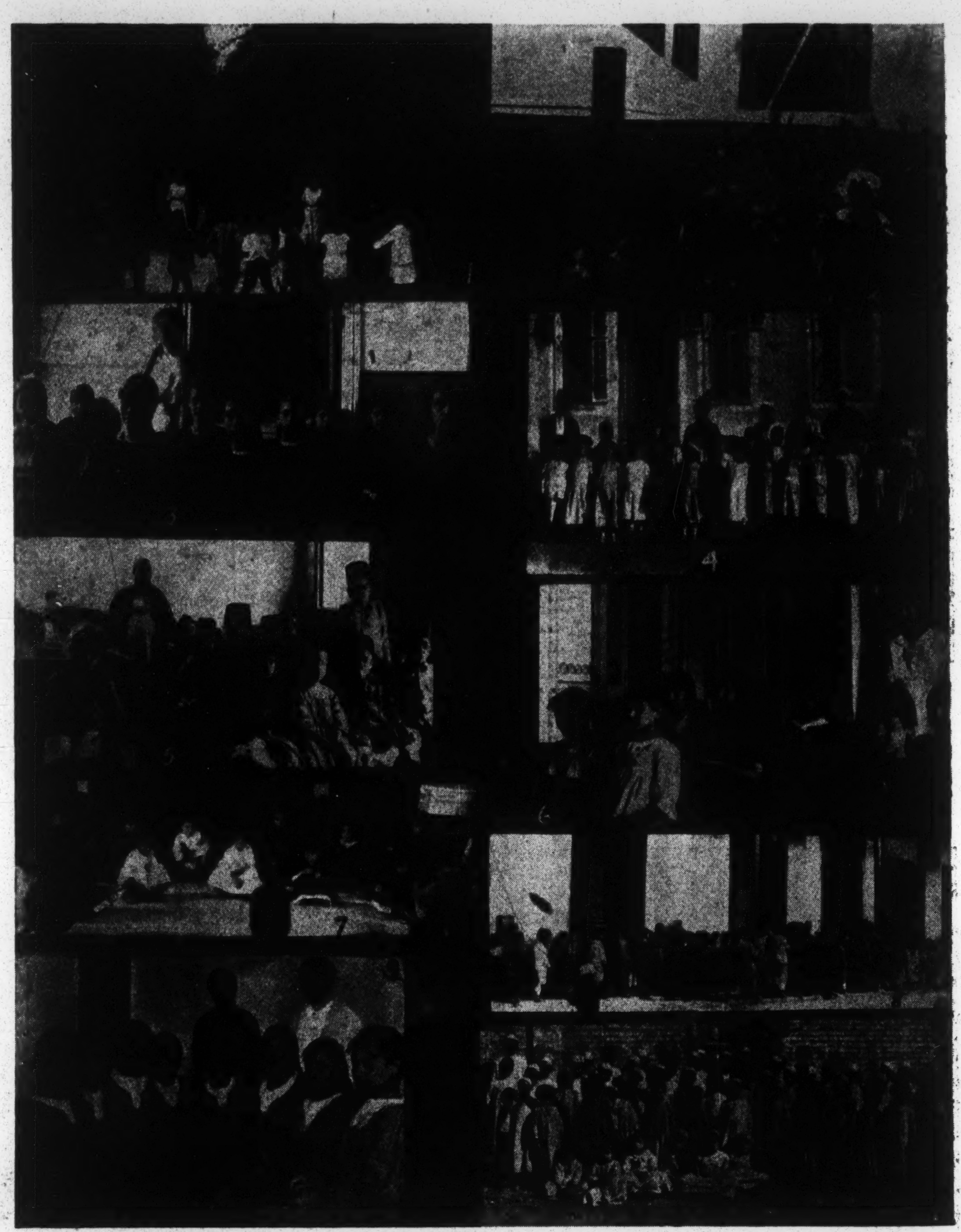
The problem in the North Sudan is not so involved as in the South. We have a written language (the Arabic), old and broad and rich, with a published Christian literature and current, inexpensive publications. We are one in Egypt in this. As in Egypt, also, the predominant religion is Islam. However, whereas in Egypt 93% are Moslems, in the North Sudan, outside of Khartum

SANGLA HILL SCHOOL GIRLS—INDIA—JULY, 1921.

The School Girls with their teachers coming in from the church service in the city. After the long, hot dusty walk the shade of the trees is delightful and their greenness is refreshing, indeed!

THE "FIRST FRUITS" OF SANGLA HILL GIRL'S SCHOOL.

The graduating class of 1921 with the Principal, Lois M. Buchanan.
Our first class finishing the 8th grade or 3rd Middle.



1. Kindergarten, Alexandria—Miss Dora Mason is the Superintendent of the training school for Kindergarten teachers.

2. Girl's Playground Zagazig. Small wonder the government prescribes playgrounds.)

3. A class in the Girl's Boarding School, Tanta. Miss Carol McMillan is the Supt.

4. Kafr Sheikh School for boys, A village in the Northern part of the Delta and an important center.

5. Sumbot School—A village in the Delta near Tanta.

6. Miss Weed and her upper class girls—Girls School, Mansoura.

7. Kindergarten, Zagazig.

8. Boy's marching into Zagazig School.

9. Miss Bell (Zagazig)—This is a class engaged in sewing the habrah which through Mills Taylor was to be sent the Board. The girl beside Miss Bell is the class's teacher and superintended the work.

10. School at Met Yaish—A village near Zagazig (Land of Goshen).

and Omdurman, 100% of the native population is Moslem. Egypt has a 5% literacy but the Sudan has less than one per cent. Here, as in the pagan country, are great towns where only a mere handful of sheihks and merchants can read. There are whole districts where there is not one Christian.

The problem in the North Sudan is a Moslem problem, and added to the necessity of education from the point of view of the illiteracy, we are practically limited by the government to schools as a means of reaching the Moslem population. Evangelistic meetings or conversations are permitted only in our own property or, of course, in a place in which we are invited to speak or engaged in conversation by the owner. Thus to the above mentioned purposes of Missionary Education is added for the Moslem Sudan the most important one, viz. the direct teaching of the Gospel to the pupils. In this there is a technical restriction also. No pupil is to be taught the Bible without permission from his parents or guardian. But we easily get around this by simply refusing to admit to our schools any pupils who will not take the Bible lessons and attend the daily chapel exercises, and so far as my experiences goes there has never been any trouble in this regard.

Our difficulties have not arisen from opposition or from any boycott. Dr. Giffen and Dr. Sowash, who opened the school work, established it on lines of broad outlook and evangelistic aim and the growth has been constant and gratifying. The difficulty has come from the superficial ambition of the people and the commercial spirit which they have no doubt gotten from the West, but which flourishes in the Oriental mind. The desire for education is merely a desire to get more money. Yet they are not farsighted enough to carry even this to its logical conclusion. As soon as a boy is able to read and write with more or less fluency, to manage elementary arithmetic and to translate very simple English, he can get a job as a clerk at a wage which to him seems munificent and which will allow him to wear European clothes. Then he has no further desire for learning. We have not been able heretofore to hold our boys. Unfortunately for us, boys from the government schools are given preference in granting the more desirable posts so that the boys leave our school when nearly through the primary course to go to the government school. Unfortunately also for the cause of education in the Sudan, it is the stated policy of the government educational department to keep the supply of clerks and others below the demand and thus they encourage this purely materialistic view of learning, and since the determination of the class of employment depends upon examination, they also encourage the acquirement of information not education. We are trying in our schools, with increasing success, to get away from both of these faults but it is exceedingly slow and discouraging. To work painstakingly with a boy for years and to get him to the place where you can begin to see results and then lose him to government school or employment under Moslem influences is disheartening. We must believe that all is not lost, even then. He has been taught the Word which will not return unto Him void." He has been brought face to face with the Gospel invitation. His prejudice against the people whom he has always been taught are worse than dogs has been overcome. He will always be open to other forms of contact by the missionary. His children will come to us from a different home atmosphere. But he is gone from direct influence and his mental and spiritual progress, in most cases, stops.

In my opinion, we are forced to compete with the government. When our mission schools turn out boys who are superior in qualities making for service and leadership we will get and hold the boys we most want. Thus we will be able to secure more evident results in school, we will be able to prepare the Christian workers that we need, and we will be able to multiply our evangelistic efforts and impress our Christian standards on every department of activity in the land. We cannot hope to compete with the government on a national or even a very broad scale, but that is not necessary. Our aim is rather the leaven that leaveneth the whole lump. We are asking for some really good schools in strategic locations only.

In planning and operating a good school, material equipment cannot be overlooked. There must be enough room; there must be enough seats; there must be adequate working facilities. But the strength of a mission school will always lie in its teaching force. The Mark-Hopkins-on-a-log idea is especially applicable in such a land as this where the aim from the first day of school to the last is to impress upon the pupil an entirely new set of ideals, and where the entire task of training is thrust upon the school by the lack of any Christian or even moral training in the home. Who can measure the influence of a consecrated Christian man or woman in such a position? His opportunity is unparalleled. The teacher has authority over his pupils on the street or in any gathering. It is not at all uncommon for boys to be sent to me to be punished for something they did at home. The teacher is always welcomed in the homes of his pupils and is sure of a hearing for any message he may bring.

And so we come to the crux of the situation in the Sudan—where shall we get the teachers? Thus far we are dependent upon Egypt. Our Mission in Egypt has been most generous in this regard. But still this arrangement is not very satisfactory for a number of reasons. Egypt needs her good men herself. A man who has sufficient training and education for our work is certain of a good position with the government, and shall we blame one if, on coming to the Sudan and finding that he can get twice as much salary for doing half as much work, he quits us?

The Egyptian, as such, despises the Sudanee and the black man hates the Egyptian, and it is an exceptional man who rises above this feeling. The Egyptian Christian's vision and hope does not, as a rule, extend to the mass of Moslems, and he is slow to teach them the Gospel. Here, too, let us temper our judgement with charity in view of his history.

The above facts point to Teacher Training as the solution of the missionary education problem in the North Sudan. Our future staff should be from among the Sudanese or Egyptians born in the Sudan. There should be inducements sufficient to attract the boys who are promising as teachers and a course of training which will fit them for their varied work. They should be as well educated as is possible, for good work in even primitive school demands mental ability and discipline. They must also be trained to give religious instruction to both Christians and non-Christian pupils.

Special attention needs to be given to

the development in them of qualities of leadership and initiative, qualities which our boys sadly lack. And, a thing which none of our teachers have been able to do, they must be taught to adapt their teaching to the needs of the Sudan, utilizing the meagre supply of aids which is at their disposal among poor peasants in an austere land.

For such a training school and for supervision of schools, we need men who have been trained as educators. An ordained missionary can do a lot of good in a medical clinic doling out some simple remedies, but he cannot do the work of a doctor. The ordained missionary can do probably more good supervising schools but he cannot take the place of an educationalist. There is no greater opening in the North Sudan and yet we have no one to go in.

I have avoided the subject of vocational schools, of agricultural education, of special institutions such as the Boy's Home, not because they do not have a large place in missionary education but because they are too important to condense into a short paper.

Does such an educational scheme sound remote? It need not be. It can be put into operation just as soon as there are consecrated men and women to do the work. As Miss Milligan so aptly asks, "Will the United Presbyterian Church produce them?"

SOMETHING DIFFERENT FOR THE MEETING.

An Egyptian Boy's School.

Some years ago a missionary from Egypt was home on furlough. When ever she gave an address she always had a little demonstration. She gathered a few little boys together, improvised turbans and gowns for them, taught them a few Arabic syllables and showed them how to sit cross-legged on the floor, sway back and forth and shout their words in a rythmic sing-song fashion as is the manner of a native Egyptian school.

Every one was interested, many were impressed. At least one missionary who is on the field today, received his call as he sat in a little group, pretending he was an Egyptian boy. Today he is preaching Christ to boys and girls and men and women in the Valley of the Nile.

Let us use some children in our demonstrations. They will be impressed even if older people are not.

From "How to Use"

Debate.

Resolved: That poverty offers a more serious problem to the educational efforts than social customs.

Pageant.

Have three women dressed as nearly as possible to represent a Christian women of India, a Christian woman of Egypt and a Christian woman of the Sudan. Have each impersonate such a woman visiting your society in America, and telling the story of her education and what it means to her.

Then have the members present ask questions about how to make universal education for girls in our fields possible. Each woman should be prepared to give true replies.

QUESTIONS.

1. In what way does Child marriage influence India's educational problem?
2. Why do we not establish mixed schools in India, at least in our Christian villages?
3. If you were a member of one of our Board or a Missionary, how would you undertake to plan adequately for the education of boys and girls in our fields.
4. Why do the missionaries ask for boarding schools for girls instead of day schools?
5. What shows that India is now awake in the matter of education?

6. What schools formerly stood highest in government examinations?

7. What schools are excelling now and how do you account for the change?

8. What effect will the "Conscience Clause" in the new law in India have on our Mission School work?

9. What has been the result of the New World Movement campaign for students in the Punjab?

10. What is the attitude of the native teachers toward the enlarged work?

11. If you were going out as a missionary teacher would you choose India Egypt, The Sudan or Abyssinia? Why?

12. What do you consider the greatest barrier to education in the Southern Sudan?

13. What four special purposes do mission schools in the Sudan serve?

14. What results in the Sudan have justified the expenditure of money for schools?

15. What restrictions in the Sudan make the work difficult?

16. What is the special need for the development of educational work in the Sudan?

17. Suppose you have money to invest or the Boards have money for only one school. Which would you establish—a college for men or women, a boarding school, a day school, a hostel or a commercial school?

18. In view of the Milner Commission recommendations along the line of education in Egypt what should be the policy of our Boards?

19. Is the expenditure for hostels justifiable? What kind of a man should be in charge?

20. Locate four institutions for higher education in Egypt.

A PLAN USED AT THE TARKIO MISSIONARY CONFERENCE.

By Mrs. J. E. Dodds.

CHAPTER IV.

EDUCATIONAL EFFORTS.

INDIA

Give two reasons why our fields in India show a low per cent of literacy.

What influence has the education of women on a nation?

Give an account of our first schools in India. Make chart of our schools at present.

SUDAN

NORTH SUDAN

Make a chart of schools,—boys or girls where located? Who has charge?

SOUTH SUDAN

Compare educational conditions with the North. Make charts of schools Tell of the opportunities for life investment.

EGYPT.

Tell briefly of the Pressly Memorial Institute and what the New World Movement plans for this institution.

How do the girls employ themselves during vacation?

Give one incident showing the work done by a Pressly Memorial Institute as a pastor's wife.

Give account of the first girl's school in Alexandria.

Give account of boys' school in Cairo.

Who was responsible for the first girls' school in Cairo? (See frontispiece)

Tell the story of the founding of Assiut College and name its founder.

Name the strategic centers where we have secondary and primary schools.

Where is the "Mary Clokey Porter Memorial School for Girls to be located?

Ask women to take notes and at the close of the program write a brief summary of facts gathered during the study.

THE KINGDOM AND THE NATIONS.

By Eric M. North.

Review of Chapter Three.

By Mrs. J. P. White.

FOR TWENTY-ONE YEARS THE WOMEN'S MISSIONARY MAGAZINE HAS FOLLOWED THE UNITED MISSION STUDY COURSE. THIS YEAR OUR SOCIETIES WILL BE STUDYING OUR DENOMINATIONAL BOOK. HOWEVER WE WANT TO KEEP IN TOUCH WITH THE INTERDENOMINATIONAL STUDY. TO DROP ONE YEAR'S SUBJECT ALTOGETHER WOULD BE TO DROP A LINK OUT OF THE CHAIN. THE EDITOR OF THE MAGAZINE HAS REQUESTED THAT A SHORT REVIEW OF THE CHAPTERS BE GIVEN FROM MONTH TO MONTH. "THE KINGDOM AND THE NATIONS IS THE FOREIGN MISSION TEXT-BOOK.

MRS. J. P. WHITE.

INDIA is a land of mystery. The man of the West who lives within her borders seems never to fathom the depths of India's thought. The people of India are deeply religious. They have sat for centuries meditating on things unseen and eternal. The dim light which they have been following has obscured rather than revealed truth.

India is varied, not all one people but many. The 315,000,000 inhabitants are divided and subdivided many times. They are divided racially, socially, religiously. One fifth of the population is Mohammedan. Three and one half million are Christian and the rest are Hindus, Parsees, Jains, Buddhists, Sikhs and other lesser sects.

Twelve languages are spoken by at least 5,000,000 people each while there are more than two thousand other dialects. Caste is the great divider. Three thousand castes and sub-castes have separated the people so completely and distinctly that intercourse between them is forbidden.

"A Trio of Evils" our author says "holds direful sway". These are ignorance, poverty and caste. How can a nation rise when not more than eleven men out of a hundred can read and not more than one woman in a hundred can read? How can laboring men carry on even the simplest business transactions when they must make a mark to sign agreements which they cannot even read? How can a country develop when there is no public school system, no reading public, no knowledge of the affairs of the world outside the limits of the peasant villages? India begs for greater power, for independence, for self government. But India can never govern herself successfully when there is such appalling ignorance among the masses of her people.

This ignorance is in large measure responsible for the next great evil—Poverty. People who have never known better things, have no incentive to try to rise. The grinding poverty from which generations have suffered continues because people know not of a better way. Better methods of farming, better tools, better equipment would mean better living. Dr. W. B. Hill has drawn this picture of the poverty of the land:" India is the farmer with the wretchedest of implements and the most primitive forms of agriculture, struggling to win a scanty harvest from an exhausted soil. India is the craftsman toiling long hours for the smallest of wages; it is the vender of cheapest wares for the cheapest of prices; it is the timid woman bending over her cooking pot in a hovel destitute of every comfort, almost of everything. India is the land where the average income of the masses is ten dollars a year, where one half of the people never know a full meal and generally go to bed hungry, where famine sweeps away thousands if the rains of single season fail."

Many other causes of poverty are found. A Commission on Inquiry into Village Education in India showed common causes of poverty are "debt with high interest, laziness, exploitations, ignorance and lack of skill, drink, extravagance and conditions resulting from famines epidemics and sickness."

Perhaps Caste is more responsible for India's troubles than any other one factor. It is the great curse of the land, the great burden of India. It is the cause in a large measure of the poverty. To quote Dr. W. B. Hill again: "How can a laborer hope to gain a comfortable living when his birth determines his occupation, which cannot be changed and he is practically restricted to one location? Suppose for example that he is a member of a sweeper caste so that all he is allowed to do is to sweep; then though there may be a surplus of sweepers and a lack of other laborers, he cannot accept any work except that of his caste, and if there is no demand for a sweeper he must fold his arms and starve. He cannot even appeal to members of a more prosperous caste for charity; to give it would bring pollution upon both donor and recipient. And if suffering in this life is the punishment of sin in a former life, why should the bystander be moved to interfere?"

With such an "Evil Trio" of ignorance, poverty and caste, India is indeed cursed.

INDIA'S SOLUTION FOR INDIA'S PROBLEMS.

A hopeful sign is that India is becoming very much dissatisfied with her burden of this "Evil Trio." She is trying to find a solution for her problems, to right some of the wrongs of the land.

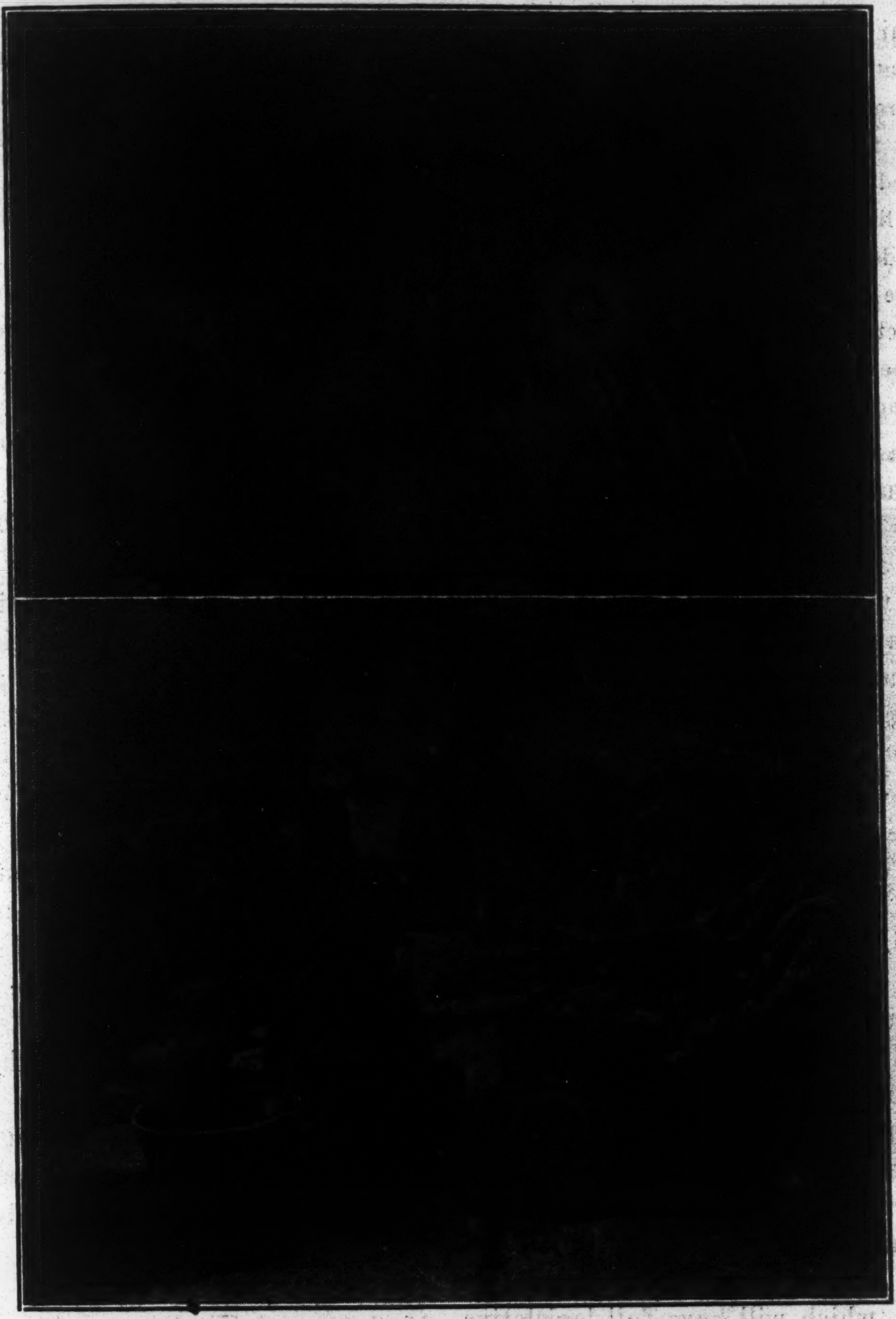
The reform sects which have sprung up while opposing Christianity and aiming to revive Buddhism are seeking specially to secure social betterment. The Arya Samaj has developed a ritual by which the outcastes may become cleansed and raised in the social status. Some men of very high social standing are urging the outcastes to try to improve themselves and to rise from their lowly condition. In some communities these people are meeting together to discuss means for their own betterment.

Many leaders of India see in the drink traffic a cause of India's troubles and they have become avowed prohibitionists. Strange to say the British rulers do not share this sentiment. "Some years ago the Indian representatives on the Viceroy's Imperial Legislative Council presented a measure looking to prohibition. The measure was lost with every British member voting against it and every Indian member voting for it." Nevertheless some progress is being made along this line. The Bombay Legislative Council has recently passed a Prohibition resolution for the examination of the drink problem.

In other ways also India is struggling with her problems.

INDIA AND THE WAR.

When the great war was on, India rallied to the call with wonderful readiness. Not only did Great Britian call forth her native troops but the princes of the native states came forward with



INDIAN CHRISTIAN WOMEN OF TOMORROW

1. Group of school girls at Sargodha.
2. Evening meal, one cottage group, Sangla Hill Girls' Boarding School.

Courtesy Foreign Board.

gifts of money, troops, ambulances, guns and hospital ships. India's soldiers were in action in every part of the war district. It was Indian soldiers who protected our missionaries in Assiut Egypt when the mob attacked the town. No wonder our missionaries referred to them as "our dear India soldiers" for it was India's soldiers who gave their lives that the missionaries might be saved.

These men fell, many of them and are buried in the battlefields of Europe and the Near East. How deeply have we been moved by the pathetic lines of Mrs.

Sarojini Naidu, the gifted poetess of India as she wrote of India's soldiers:

> "Gathered like pearls in their alien graves,
> Silent they sleep by the Persian waves,
> Scattered by shells on Egyptian sands,
> They lie with pale brows and brave broken hands;
> They are scattered like blossoms mown down by chance
> On the blood-brown meadows of Flanders and France."

India was brought into touch with the world as never before. Home coming soldiers told their story even in remote villages and while much of what they had to say was no credit to the so-called Christian nations yet India's people began to understand that they were just a fragment of the earth and that they had had a part in a great world struggle.

The movement for self government has taken a more definite form since the war. The agitation has become so strong that Great Britain has yielded to a certain extent. In 1919 an Indian Reform Bill was passed which looks toward ultimate self government. "This grants Home Rule to India with certain limitations. The government departments of Education, Excise, Forests, Railways, Industries, Municipalities are transferred to the administration of Indian ministers, responsible solely to directly elected provincial legislative councils, which will have full legislative authority. An imperial legislature for the whole of India will have a majority of Indians in it. By retaining certain important departments, such as Finance, the British Government will be able to steady India while the prodigious experiment is being made. Already the new list of voters has been made out, extending the suffrage from 37,000 to 6,000,000."

It is interesting to note among other forward steps that are being taken that the Bombay Legislative Council has passed a resolution in favor of woman suffrage giving them the franchise on the same basis as the men.

The difficulties in the way are tremendous. The great religious divisions, Mohammedanism and Hinduism are likely to cause continual friction. The caste divisions, the ignorance, the inexperience of the common people, all combine to cause grave concern for this experiment.

THE CHRISTIAN'S SOLUTION FOR INDIA'S PROBLEM.

Rev. L. H. Rupert a missionary of India sums up the situation thus: "Economically India is burning! The people are eager for a better standard of living and wish to build up their own industries and to benefit by modern inventions and methods.

"Educationally, India is on fire for modern learning. Old and new ideas are struggling for supremacy.

"Politically India is on fire with opposoing factions and national discussions, largely as a result of the war in Europe.

"Spiritually India is passing through a refining fire, which affects also other phases of life. The caste system, child marriage, ignorance, poverty, degradation cannot survive spiritual burning. Moslems and Hindus are struggling for supremacy but Christianity is progressing among both groups."

India is seaking light and liberty. India is seeking a solution for her problems. For all these confusing and conflicting problems Christianity offers a solution namely the application of the teachings of the Gospel of Jesus Christ.

Perhaps some one will say the missionary is responsible for creating the great unrest in India today. And perhaps this is true. For more than a century he has been introducing new ideas. He has been teaching about liberty, the liberty of the sons of God. He has taught equality that in Christ Jesus "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female." The missionary has taught the unity of the human race that "God hath made of one blood all nations of men for to dwell on all the face of the earth." Yes the missionary will have to plead guilty of introducing many revolutionary ideas into India. But he has pointed the way out of the maze of superstition and ignorance that bewilders the people.

A GLIMPSE OF THE MASS MOVEMENT.
People awaiting Baptism in South India.

A living demonstration of the power of the Gospel to uplift men has been given over and over again. Low caste people can be lifted up, they can be developed mentally, they can be raised socially, they can become leaders, teachers and preachers.

The searchlight has been turned on India, revealing her weaknesses and now he is eager to have a new India.

The response to the teaching of the Gospel has been most heartening. The great mass movement has stirred the heart of Christian missionaries. Whole villages cry out for help. They ask to be baptized and must be refused because there are not sufficient teachers to give them adequate instructions. On the part of the people this is not always a desire to forsake sin and become Christians but it is a cry for something that will make life better. They may not fully understand what it is they want but we know what they need, Jesus Christ. And we know that He and He alone can give them the peace they desire.

In addition to the native Christians who are organized under denominations familiar to us there is an interesting development in the Reformed Syrian church. These Christians have had a continuous history for some centuries, they themselves say from the time of the Apostle Thomas who founded the church. In recent years this church has taken on new life. They have assumed new activities. When Sherwood Eddy was in India in 1919 he was asked to speak to these people. He says it was the largest Christian audience ever gathered in the world. "The place of meeting was a simple palm leaf pavilion erected by their own hands without any expense." "In that audience were 30,000 Christians. Down one side were 10,000 women. Down another side were 20,000 men. All this great work I saw was being done with no missionaries among them—just an indigenous church rising with new passion for the evangelization of their own country."

Another evidence of power among the native Christians is the zeal manifest by young men who are willing to go to regions beyond preaching the Gospel. The "apostle of the bleeding feet" Sadhu Sundar Singh has gone through India and on into Thibet and Afghanistan. At a meeting of the Methodist workers in India in 1920 nine young men stood before the gathering and asked that they might be allowed to cross India's confines with the message of the Cross.

Not infrequently the missionary finds that the people of India are beginning to understand the moral worth of the teachings of the Bible. A missionary was asked to open a school in a certain district with the request that the Bible be taught. The men who came to interview him were not Christians but they gave their testimony that they believed the Bible would be the greatest possible help to their children, One of them went so far as to say to the other men "Let your sons study the Bible; they need not become Christians. But if you want your sons to become upright and noble men have them taught the Bible daily.

Here and there some far seeing soul expresses his thought on the decaying religions of India and the power of Christianity. A missionary wrote of an interview he had with a Hindu ascetic. They talked in the Hindi language for some time and then the Hindu began to speak in good English. From a bag he took out a New Testament and in speaking of its teachings he said, "There is this difference between Christ and all the religions of India; all others are passing away, Christ alone will remain."

Yes the Hindu ascetic has struck the note of hope for India. All other religions must pass away and Christ alone remain.

"The Church's powers are great enough for the task; the needful divine promises to make these powers effectual for the work are ready to hand, the conditions are plain for any willing and obedient soul; the pathway of intercession is open to all believers; an adequate supply of workers and means is within the reach of a consecrated Church; and the wisest methods of procedure are either already learned or are on the point of being learned. Now then it is for us to lay hold of God's strength and to do the work."

HOMF. MISSION STUDY.

TEXT: FROM SURVEY TO SERVICE, CHAPTER III DEUT. 10:17-22.

Mankind on the Move ,or, The Problem of Transcience.

By Mrs. Haidee Ewing Rankin, Minden, Neb.

MIGRATIONS are not peculiar to our civilization. Humanity has always been on the move. Babel, the Confusion of Tongues, the Dispersion mark an era of migration. Abram was a migrant from Ur seeking "a better country. Two waves of migration were set in motion when Lot chose the plains and Abram, Canaan. So the history of Israel is a rehearsal of migrations. The first written history told of civilizations centuries old even at that time. The Aryan race, undoubtedly the youngest, has for four or five thousand years been on the move and the present migrations to our own country are but a continuation of the habit of centuries.

Great tides have been sweeping to our shores since the days of Columbus. Cortez discovered and destroyed the Aztec civilization only to leave ruins telling of a knowledge of astronomy that exceeded that of Julius Caesar when he introduced the Julian Calender. Whatever the motives, the fact remains that millions upon millions of people have left their homes, travelled over sea and land in search of "peace, happiness and contentment". "As a sunshine recorder tells of the hours of sunshine and the hours of a clouded sky, so the immigration figures tell the story of the bright days of peace and prosperity and the dark days of panic, war and industrial depression." Our forefathers, prompted by desire for liberty and freedom established our government, but the later immigrants to our country were induced rather by economic reasons than by love of freedom, liberty and the escape from oppression. When fifty per cent of the Balkan states were hungry a daily wage of even $1.50 seemed large. "Seeking better conditions" seems to have become a heritage for there seems to be no limit to the number who come to this country or who, having come, continue to migrate. There is a constant shifting of people from one section of the country to another, and even from one occupation to another. Age and experience do not seem to change the "habit" for the army continues on the move.

Millions of homeless men are "a product of and a permanent factor in modern Civilization."

> The dust is old upon my sandal-shoon
> And still I am a pilgrim."

The Church through the ages has dealt with small centers or communities and seems confused in the presence of these constantly changing multitudes and has, as yet, discovered no method with which to serve these conditions.

Unexpected conditions will not only produce, but direct lines of migration. The World War brought a tremendous decrease in immigration resulting in a supply shortage for our industries. This resulted in a double migration among the Negroes. Vast numbers migrated from the rural communities of the South into the Southern cities, and they came by thousands from both urban and rural Southern communities to the North. New York has now the largest Negro colony in the world and many cities have their Negro Quarters. This sudden movement has created inter-racial conditions that have resulted in disorder, riot and even bloodshed and has created acute housing conditions with its attendant evils. The church accustomed to methods adapted to permanent communities and conditions has not been able to cope adequately with this new condition. From The Church and the Community we learned that in six parishes in Philadelphia there were 76,500 non-churched Negroes and in one parish of an eastern city the seating capacity of the church was 1,000 while the membership was 3,300.

The Negro migration alone would constitute a problem of transcience. As the Negro entered the industrial sections of the nation, the Mexicans in great numbers crossed the border to enter the industrial sections of the South west and presented another probem of the same nature. The problem of transcience is not limited to migrations alone but is evident in the city in the constant stream of moving households from one part to another or from one district to another, each move meaning the breaking of ties and the formation of new ones. But the problem of transcience is not limited to migrations and the city alone, for, one third of the farmers do not own their own homes and one half of these move every year. "All these are signs of human transcience at a rate with which religious institutions, and equally all other functions of civilization, find it is impossible to keep up."

Transcience is inevitable in our civilization and "those who suffer from it deserve sympathetic understanding and constructive treatment and it is important to follow the movements of the chief migratory groups each with his special problem."

GROUP MIGRATIONS

Our text tells us that the migrant is a by-product of seasonal industries and that there are three causes for the product. First nature demands that crops be harvested when ripe and not according to the calendar.

The harvest period is so short that millions of migrants are needed to gather the harvest in the great grain belt alone. Then there is a seasonal demand for goods, summer goods are made in winter, thus demanding extra labor at given times. Human nature is another cause. The lure of the ever changing life attracts man until wandering becomes a fixed habit.

Dr. Douglass says that the term hobo and tramp are misapplied to much of

In this little church is held a Sabbath School. Twenty one of the pupils recited the gospel of St. John. Eighty one children are in attendance.

Lower picture shows the colporter in his tour of the mining regions of Kentucky.

migrant labor. The migrant is not unwilling to work but wishes to work at the job with which he is acquainted and where he is really needed. "For perfectly sound reasons he is waiting for a real opportunity which is open to his class—an opportunity which is very much better than the scrap of work you offer for your convenience." This under average American conditions in average time. But a long period of unemployment produces demoralization and "constitutes a tragedy for which the individual is not to blame. Yet under normal conditions "by reason of their type of life they are in great danger of moral and physical degeneracy. They are at once an American necessity, an American peril, and an American asset."

No industry is more dependant upon short time labor than is the great grain belt extending from Texas to Canada where nearly three fifths of the total supply is produced. This migration begins in Texas and moves north at the rate of about one hundred miles a week. The army is augmented by recruits from the Southern lumber camps, oil fields, factories and farms until it reaches its greatest strength in Kansas where its numbers decrease, though some places are filled with workers from western mine and lumber camps. Conditions vary from year to year in the grain belt for there are uncertainties concerning the crops due to weather conditions, resulting in a surplus of help in some places and a shortage in others and a variation in wages. Much time may be lost, too due to unfavorable weather, waiting between jobs, travelling from place to place, all of which enter into the problem, for wages are paid by the hour.

After the season is over the migrants turn to other employments such as railroad construction, beet cultivation, fruit picking, lumbering, mining and so forth. Construction and camp work are often taken as a last resort because of existing conditions. These conditions are being improved in some places due to the demand of the laborers themselves, to legislation and even in self interests.

It is estimated that 109,000 men are engaged in logging in the Pacific North west alone and this does not include the more than 120,000 men employed in the mills. As forests are cut down the forces move on, while the mill towns are more permanent, some of them existing for ten or fifteen years, and, one may survive for a longer time and develop into a village.

But their future is so uncertain that no institution within their bounds is of a permanent nature, neither church, nor school, nor home. The logging camps are groups of men isolated far from any community life or interests. "The men, beyond almost any group of workers, are aggressively radical in social sentiment. Many are professed revolutionists. They look upon churches as capitalistic and upon ministers as parasites. The logging camps are among the chief strongholds of the I. W. W."

Time was when there was a ten hour day, unsanitary conditions, unsatisfactory wages, denial of right to organize and only unmarried men sought. Now conditions are improving in all of these lines and through cooperation of the Churches a small corps of lumber chaplains has been sustained but "the attack of the Church upon the problem has been most feeble." "Somewhere within the shadow of the Christmas tree the imagination may see lurking the wistful broken spirits of these homeless wanderers, to whom peace on earth is at best an empty word."

THE WAR AND THE MIGRANT.

The war brought improved economic conditions, labor was in demand and living wages received. The laborer learned that there was a need for him and that he really counted in the world. Labor itself was dignified and patriotic and gave opportunity for expressing loyalty. "The migrant reached a newer and higher level of existence as a result of the war; he has attained better standards of living; he has a new sense of social value. This group has developed class loyalty and a certain capacity for organization." The period of depression that has developed is likely to react and many fear that the migrant laborer will revert to the hobo and tramp again. "Is it necessary or inevitable for the migrant labor class to slump back into previous conditions?"

Here is a true picture, showing the lack of neighborhood religion among the miners. And then the improved appearance following the establishing of a Sabbath School in the same community.

THE MIGRANT AND SOCIETY.

Dr. Douglas says that if society has reason to fear the migrant, the migrant has more reason to fear society. Without home or community it is difficult for him ot protect himself; all agencies try to exploit him; he is used as a strike breaker with no permanent employment actually awaiting him; he is used for political ends; he finds drinking, gambling and prostitution offered as amusements in his housing districts, none of which uplift a man. Since voting privileges depend upon residential conditions the migrant is practically disenfranchized and so deprived of the protection of the ballot. Dr. Douglass says that "one of the most effective means of combating radicalism among these groups would be to give these men the ballot in fact as well as in theory." It has been recommended that employment agencies on a national basis, such as existed during the war be made permanent; that cheap railroad fares be granted workers in public employment service; that hotels and accomodations be established; that vagrants be educated and reclaimed where possible and, when otherwise, be restrained for society's protection. But these are but alleviations for an unfortunate condition and for permanent relief it is suggested that there might be devised" an artificial demand for labor during times of enforced unemployment through the undertaking of such public works as the construction of national highways, the reclamation of agricultural lands or important civic improvements." Since so many of the migrant are young men vocational training is offered as another remedy thus leading them into permanent occupations.

THE CHURCH AND THE MIGRANT.

Religious forces are scattered and handicapped in this field of opportunity. In fact "from any statesman-like point of view it may be said to be an untouched field. The Church has never attempted to deal adequately with the problem of labor migration." One of the greatest difficulties in present effort is that mission forces enter in competition instead of co-operation and again there is often an entire lack of church supervision. What is needed is a well wrought out plan endorsed and supported by interdenominational organization. In the meantime there is a way of approach open to the churches located in the path of these migrations. that is personal contact. Such "contact" at Larned, Kansas (page 75) illustrates the success of this method. Similar work might be carried on in two hundred places in the Great Grain Belt.

STUDENTS MIGRANTS.

Only recently has the great student body of America been classed as a migrant body. It is prophesied that within a short time our student army will reach 580,000. "In no single group of people of the same size has civilization so much at stake. No other group has so much money spent on it, no other is so important for the future of the state." The Christian College used to serve the student for the Church but now religious people themselves are not sending one-half of their children to these schools. Students form a migrant group or at least a transient group which is adrift from the most usual ties of responsibility and are not identified with the community interests of the town where the college is located. What shall be done for this army? They are a definite part of the home missionary responsibility of the of the Church at large. They cannot be ministered to adequately by local churches or from a local point of view." Let there be student centers equipped on a scale commensurate with the institution under interdenominational guidance and control. This means an expenditure of time, money and talent but what of the returns from the investment?

TOURISTS AND VACATIONISTS.

"Recreation is beginning to rank with agriculture and industry as a major source of profits." There are millions of vacationists and tourists who "cut loose" from the anchorage of home and community and from all responsibility and are thus made peculiarly susceptible to temptation for leisure time does not mean unoccupied time. Some thing happens in leisure moments and the church should realize that the vacationist still has human needs and that the opportunity is open to her to at least in measure "take the wreck out of recreation" as our text so aptly puts it. A wholesome bouyant atmosphere is one of the great needs, if not one of the demands, of this class of migrants, these short-time citizens of the community. These centers are of concern to the Church at large as well of concern to the local church and should find a place in the Home Mission plan. We discover that the aim of this study is "To show how inevitable, desirable, and respectable is the transcience of our country; to show how great a variety there is among transients—from college women to hoboes; how various must be the Church's ministry, direct and indirect."

CAN YOU ANSWER?

1. Tell of early migrations.
2. What two marked migrations have taken place in our own country recently?
3. What "permanent" migrant groups have we?
4. What produces them?
5. Tell of the sources and movements of harvest labor.
6. What conditions make the economic outcome uncertain?
7. How many are engaged in lumbering and how does the occupation effect them as citizens? Why? What remedies would you suggest?
8. What did the war do for the migrant? economically, morally, socially?
9. What danger is there of re-action now? What preventatives offered?
10. What effect would "continuous labor" have on the nation?
11. What are Christian forces doing for the migrants?
12. What service is proposed? Is it feasible?
13. Do these conditions concern only the sections through which the migrants pass or do they concern the country at large.
14. What is the responsibility of the local church? Of the church at large?
15. Illustrate student migration by the diagram on page 79 of Text book.
16. What s the Church doing for this army? Suggest "aids."
17. Have you been a tourist or vacationist? What could the church have done for you that it did not? Did you take it as an "off" time? What was the effect upon yourself and others?
18. What is the aim of the chapter?

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FOREIGN CORRESPONDENCE.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

MARY J. CAMPBELL

A TOUR IN ASSAM.

By Miss Mary J. Campbell.

I was grateful indeed when I learned that my five years' tour for Gospel and Temperance work in India included a visit to Assam for I knew less about that province than any other in India. I knew there were large tea plantations with thousands of coolies: I had heard of the excessive rainfall in Cherrapunjee, 600 inches annually: I had read of the vastness of the Khassi and Lushai thrilled by the occasional reports of the wonderful work done by missionaries in hills: but further than that my knowledge did not extend. I did not know what the climate of January and February would be like, whether warm or thin clothing would be suitable, but I was glad many times that I had been persuaded to take my heaviest coat, for the night travel was exceedingly cool during my six weeks tour in that beautiful land.

The visit to the Khassi hills came at the close of my itinerary. I worked first in Sylhet, Silchar, Moulvie, Bazar, Dacca and Mymensingh, staying in the homes of English, Australian and Welsh missionaries and other friends while holding meetings among Bengalis and Assamese, and organized men, women and children into temperance societies. The need for such instruction is great in Assam. More opium is consumed in that province than in any other part of India. The greatest consumers are the coolies on the tea plantations, who have been told that this drug is a necessity because of the dampness of the climate, and the prevalence of malaria. So firmly has this frightful habit fastened itself on the inhabitants that even the Government has become alarmed and has taken measures to curtail the sale of opium, but nothing less drastic than prohibition will save the poor people. Alas, that the question of revenue always looms so largely when prohibition is mentioned. I had the privilege of speaking a few times to these coolies. I longed for some one who is conversant with Urdu and Hindi to go in and dwell among them and win them to Christ.

All along the route of travel I heard so much about the Khassi Christians, and the coming General Assembly, that I began to long most earnestly for the time to arrive when I should see all for myself. February 11-13 found me in Mymensingh on my way to Shillong the capital of Assam. I was entertained in the beautiful home of temperance friends who are engaged in the jute business. The young mother in the home is an Australian lady whose grandfather was at one time a wealthy brewer in England. His vicar, who was a godly man, succeeded in making him realize the harm his business was doing the people of the parish. When he saw this he determined to give it up, and at great financial loss left the business and went to Australia with his family to begin life anew. This granddaughter came to India as a missionary. She met her future husband in the station in which she was working, and since her marriage has continued to do all in her power for the uplift of the people. She had three fine meetings arranged for me. Two societies were organized. I was so happy in that home I felt reluctant to leave it, but the whole of India can not be covered even in five years unless one keeps constantly on the move. Goodbyes were said again, and I was off.

A short railway journey brought me to the banks of the Brahmaputra river where I expected to find a steamer to take me across the river to the train to Shillong. As we slowly pulled into the tiny station, coolies came running up, and said that it was no use for me to leave my compartment for the boat had run on a sandbank and no one knew when it would arrive. They also cheerfully informed me that sometimes passengers had to sit on the sandy banks all night waiting for the steamer. This was not a pleasing prospect, and I started out to investigate for myself. I found the coolies had told the truth. While wondering what to do next, I saw a little steam launch coming up to the pier and soon a cheery British voice called out, “Come along Madam, I'll take you across in time for you to catch the Shillong mail. I just thanked the dear Father for His intervention, and calling to my faithful Abraham to bring on my luggage, I stepped into the launch which had three Bengali passengers aside from myself. The Captain took me out into the middle of the river where we found a large cargo boat under his charge to which we transshipped. It took us three hours to zigzag across the treacherous river. The Captain seemed glad to have someone with whom to converse in English, and told me many interesting things. Learning of my mission, he said he would tell me how he had been led to give up drinking and smoking. While serving as second mate on a sailing vessel, he once came into the harbour at San Francisco. Some American friends invited him out to spend the week end in their home in Berkley. On the table in the library he picked up a school book which had some very plain instruction on the harm that comes to the body through the use of intoxicants. It startled him for this was the first time he had ever heard such teaching. Then and there he decided to give up the drink habit, for he wanted a clean healthy body with which to serve God. “I've lived many years in India,” he said, (he was at least 60 years of age) “and am none the worse for drinking only water. It all seemed such a trivial incident, a little school book on a library table, a sailor from a foreign land reading it, but the result, how great, a young life resolving to be kept clean for the service of God, and the resolution *kept*.

A night's journey in a second class compartment without a light on the Assam-Bengal railway brought me again to the banks of the Brahmaputra. I crossed the river this time in a beautiful steamer, had a fine breakfast in the crossing, and a glimpse of a Calcutta daily. Once more the luggage (my two small tin trunks, bedding roll, lunch basket, cooker, lantern, etc.) had to be transferred up a steep sandy bank. Arrangements were made with a motor company for two seats. I found one in a crowded Ford, and Abraham and my luggage were tucked away in a corner of a motor lorry. The journey of 55 miles up a mountain road to Shillong was interesting. At the end of the journey a warm welcome was given me by a Welsh missionary who took me off to her home. A day's rest, then I was off for a 35 mile journey to the wettest spot in the world, Cherrapunjee, but there was no rain that day, brilliant sunshine the whole way.

We were now on the way to the Welsh General Assembly in the Khassi hills, and one of my dreams was being realized. As we drove along we passed group after group of nicely dressed Christians, all going our way—to the Assembly. Some were riding, some walking, whole families travelling along so happily.

Every now and then we heard a burst of song, praises to Jesus Christ being sung by His lovers. Once a grave was pointed out to me, a large stone monument surmounted by a white marble cross. I was told this marked the grave of one of the Chieftains and who had been an earnest Christian. Again we passed a handsome stone building, and I was informed that this was the home of another Chieftain who is an earnest deacon in the Church.

The last ten miles of the journey from Cherrapunjee to the place of meeting was a most difficult bit of road, only a bridle path which led down one hill and up another. Men with basket chairs firmly placed on their backs stood waiting for those who were not so fortunate as to have ponies. Being carried in this fashion was a new experience to me, and I've had not a few unique experiences in my many journeys up and down India. Sometimes when turning a sharp bend on the narrow footpath, I would find myself swinging out over a sheer precipice of hundreds of feet. I couldn't help wondering what would happen if my carrier should make a mis-step, but he was sure-footed and sturdy and in due time deposited me in safety at the open door of the hospitable mission home in the little Christian village of Laitkynsew which had the honor of entertaining the General Assembly of 1921.

What a neat village it was! Stone cottages with glass windows, and white curtains, and white curtains blowing in the breeze; flowers in the front yard; and right in the center, in front of the mision house stood the commodious Church building, also made of cut stone and roofed with corrugated iron. What a hearty welcome our Shillong contingent received! All day long delegates came from other distant stations, many were familiar to me for I had visited them in their homes down on the plains.

From start to finish, the Assembly was a bit of heaven on earth. I attended many sessions even though I could not understand the language. There was always a Welsh sister ready with a pencil to write out the interpretation. The retiring Moderator in his address mentioned with deep gratitude the interest taken by the young people in missionary work during the past year. Volunter workers formed singing parties and went about the villages. They did a great evangelistic work. In our place alone there had been 367 conversions. In another hardened heathen village 23 had accepted the Savior. The time had come, he said, when the Khassi people must support their own work. The Gospel must conquor the Khassi hills.

In the adjoining Lushai hills the Church, seven years ago, numbered 5000 Christians, now it has 20,000. I want to add that one missionary and his wife are the only foreign workers in the Lushai Church of 20,000 people. The total number on the Church roll for 1920 in the Welsh Mission was 51,885. Last year the baptism were 5,002 while the total collections amounted to Rs. 66,660, or $22,220.00. The rice collection of 18,000 rupees included in this amount deserves special notice. The sum is raised by the women, who twice daily, when taking out rice for their meal, remove one handful from their own portion and place it in an earthen vessel which has been dedicated to the Lord. On Fridays this vessel is taken into the Church and the contents poured into a large basket, and turned over to a woman treasured after a prayer of dedication has ben offered. Last year the women were able by these offerings to support 70 village schools. The Bible is the principal text-books in these schools.

Dr. Morrison of the English Presbyterian Mission, who had been sent as a delegate from the Indian Presbyterian General Assembly to formally welcome the Welsh Presbyterian Church into the union, gave a stirring talk. He was followed by the Rev. Pengwern Jones who spoke on "Our Union with Christ."

A Khassi Christian Magistrate who received the title of Rae Sahib a year ago, then arose, and held the audience spell bound for half an hour, He pictured the benefits that would surely come to them from the union just consummated. He reminded them that he was one of themselves, that he had spent his boyhood days in a little village down in a near-by valley. As a child he thought the ridge above his village was the boundary of the world. One day he discovered that there were ranges of hills beyond his ridge. Then he went to Calcutta for his education, and found that even that great city was not the edge of the world. "We Khassis need to get out into the world to see what is being done" he said. "Let us no longer sit as frogs croaking beside a muddy pond, but be as fish breasting the swift current of the river, and swim out into the great ocean of life." "See" he continued, "what the great war did for us. It led many of our men out from the shut-in villages (about 2000). Some went to France and England. Some visited Palestine and even fished in the Jordan, and ate their cold rice in the streets of Damascus. We need the stimulus other Christians can give us, and cannot we in return give them some help?"

I am sure they can. On that day over 50,000 Christians came into the great union of Presbyterian Churches, and such Christians!

Sabbath day, February 20 was truly the great day of the feast. The Christians began arriving in the early hours of the morning, and stayed on till midnight, indeed some remained all night long. It was estimated that at least 7000 had come in that day from the surrounding villages. The people sat in rows on a grassy hillside. Three services were held, each three hours in length. No impatience did I see, no irreverence. Even the babies were good, I did not hear one cry. Hymns were sung over and over again, and the chorus repeated many times. Oh, that singing! I shall not hear anything like it I am thinking until I join the angel's choir.

About ten o'clock at night during the last session I was called upon to speak. My first thought was, surely the audience is too weary to welcome another speaker, but when I began to speak with the Rae Sahib as my interpreter, the people brightened up, some smiled, and even applauded as he went on interpreting and I wondered, for my talk was most sedate and ordinary. I learned afterwards that his running comments in picturesque Khassi brought the animation to their faces. I mentioned the name of a Punjabi girl, this sounded strange in their ears, "Now mothers," he said, "there is a name for you when you are searching round for a name for your daughter, just call her that," or when I spoke of Pathankot he added, "I think that place must be like heaven", again, "She asks if we have any liqour shops in our villages." "Do we?" "Shall I tell her we have as many as there are churches, one in each village?"

After the benediction the singing started up again, and it went on hour after hour, in the streets and in the homes, until very little sleep came to any one that night. I learned the cause of all this joyous singing the next morning. A long standing quarrel between two prominent Church members had been made up that Sabbath night and so turned sorrow into joy. The little children of the village Church, of their own accord, had been holding prayer meetings for some time, asking God to bring the elders together again so that no longer the Holy Spirit might be grieved. Prayer was answered and great joy came to Laitkynsew.

I've seen many wonderful gatherings of God's people, but nothing like this one. I shall always look back with deep gratitude to God for giving me the privilege of going to Assam.

OUR ANNUAL MEETING.
OCTOBER 12-27.

In a heathen country one is very conscious of the conflict with the powers of darkness. It is a continual warfare, either attacking the enemy or defending against him. This is why the devotional meetings of the Annual Meeting are so precious. It is the time when we are all of one accord in one place. We draw aside from the work and go up into a mountain place where in quietness and peace we strengthen each other's hands in the Lord and worship Him in the beauty of holiness.

The program of the meetings was much as usual this year. At three thirty on the afternoon of October twelfth Mr. Crowe opened with a Bible study: Knowing God through Revelation. We followed him in thought through the wonders of heaven and earth that manifest the glory of God and then in how our real knowledge of Him is found in quietness and rest and waiting in His presence.

The two following afternoons the study was continued. The subjects were Knowing God in Service and Knowing God by His Indwelling. Mr. Crowe's messages were powerful in their quietness, as is so characteristic of him.

Thursday morning was devoted to hearing from and praying for our sister missions in Egypt, Sudan, and Abyssinia led by Miss Cleland. Our knowledge of the Mohammedan problem here makes us very sympathetic with our fellow workers there where Islam is so much stronger.

Miss Stewart talked to us about present world conditions in mission work. In view of the political upheavel of today this topic is vitally interesting to us on the field and you at home too.

Friday morning, Mrs. Sutherland gave us a beautiful thought out and inspiring character sketch of Jeremiah, and in the evening Rev. E. E. Campbell preached a heart searching sermon preparatory to Communion.

Saturday the whole day was spent in prayer and closed with another preparatory sermon by Dr. Porter. The fellowship with the Lord that day seemed to be the sweetest we have ever known. The gathering in the school hall was entirely informal and folks prayed and presented subjects for prayer just as the Spirit led. Our churches and friends in America were remembered, and very specially the families and children of missionaries separated because of the Lord's work. The singing on this day and every day was glorious in its heartfelt praise.

Sabbath was the crowning day of all. Mr. Robert Cummings gave us a new picture of the obedience of Christ to the will of God after which Dr. Martin conducted the Communion Service. The thought that he gave us and which is still indelibly impressed upon our minds is "Remember Me" as Christ told us on that last night. In the afternoon there was a great storm, but later we were able to hold the vesper service in the hall instead of the open. Miss McConnell led and the burden of her God-given message was also "Remember Me". It was a say-so meeting and these are always helpful. After Mr. J. G. Campbell's forceful sermon Sabbath evening on the transcending love which we need to bear toward one another and toward our Indian brethren as the Messengers of God, we felt that we had verily been on the mountain top with Christ and were well prepared to begin the tremendous business of the mission early Monday morning.

FLORENCE TOMASECK.

NEWS IN GENERAL.

The Baptist Mission Press, Rangoon, has been so rushed that for more than a month they have had a sign out to the effect that no more orders could be accepted for some time to come.

"The Bible in the World" for April reported a largely increased circulation of the Scriptures through the various auxiliaries in India and Burmah during the past year, and in most instances an increase in contributions. Practically every Missionary Society in North India reports remarkable eagerness on the part of the people, especially Moslems, to purchase the Scriptures.

The Allahabad Auxiliary reports that the past year has been remarkable in that the sale of Scriptures has broken all previous records. "Never before have so many Scriptures been printed and sold, and never have the contributions received reached so high a figure. In spite of the tremendous increase in the cost of production, no less than 453,000 copies of the Scriptures—all printed in Allahabad—were published during the twelve months, and 564,870 volumes were sent out from the Allahabad Bible House during the same period. The number sold was 160, 395 more than in the previous year, and more than double the 1918 figures.

The American Bible Society is 105 years old and has issued 140 million copies of the Scriptures in 150 languages year is the largest in its history, and dialects. The Budget for the present $1,222,367. The demand for Bibles in Europe, even by the Turks, is phenomenal. The new phonetic script now used in China will provide millions of new readers in that country. Miss Alice M. Robertson, recently elected to the U. S. Congress, is a daughter of Home Missionary parents who translated the Scriptures into the Muskogee language for the Indians, which is published by the American Bible Society.

The need in India for medical missionaries is appalling. At a recent meeting of the Bengal Legislative Council, Mr. P. G. Mitter said that while the proportion of doctors to population in England was one to 1250 (while in America is much more) in Bengal it was one to 42,500. Of the 3000 doctors at work in Bengal two thirds are in the urban areas, and only one-third in the vastly more populous areas. Doubtless there are other parts of India where the need is even greater.

The Indian Christian Community are proud of the fact that the degree of L. Th. (Licenciate of Theology) has been conferred on an Indian Missionary, the Rev. .P C. Uppal, of Ambala Contonment, by the International Theological Seminary of Waltair, Pondicherry, affiliated with the Oriental University of the United States of America, in recognition of his long and faithful service and erudition in the Scriptures.

The International Mission of Lepers celebrated its 50th anniversary in 1920. During the half century the annual income for this work of mercy, which has brought hope into thousands of lives and saved multitudes of children from falling victims to this dread disease, had grown from $3,000 to $243,920.

"The Church Missionary Society Gleaner" for June reports the centenary of the Church Missionary Society in Tinnevelly, which continued from February 21-25. Processions, "At Homes" musical preaching to large crowds, a Communion service in Tamil in which there were 4,000 communicants, a Thank-Offering service netting £550, and a baptism of 350 persons, were features of the wonderful days. All the people in the huge tent could not hear; so each sentence spoken from the platform was repeated in unison by clergy in the body of the meeting. The Rev. E. H. M. Waller, Bishop of Tinnevelly and Madura, closes his report of the meeting as follows:

"Space will not permit more than the briefest reference to the events of the closing day. These included the foundation stone laying of the new building of the Church Missionary Society High School, Palamcotta; addresses on the future of the Indian Church from the Metropolitan and Bishop Azariah (delivered in English and not interpreted, in order to give the educated men a view of the larger questions); and an "At Home," by the President of the Indian Missionary Society of Tinnevelly. The last meeting of the series was the children's entertainment. The different Schools showed scenes from the present or past in the life of the Tinnevelly Church; for instance the Blind School gave an exhibition of their work, and a scene of persecution at a street preaching which was most realistic; another school illustrated the life of Bishop Sargent, a small boy representing the Bishop amusingly; the Sarah Tucker College showed us past and present education in an entertaining and instructive fashion. Prizes were given to a hundred grown-up people who had learned to read during the centenary preparations. We closed with a short service of thanksgiving. The vistors departed the next day. We all feel that this celebration has been a great success and has bound us together and encouraged us to go forward."

The feature of the Kodiakanal Missionary Convention this year was the daily message of Bishop Abraham of the Mar Thoma Syrian Church. Dressed in his Episcopal robes, he delivered, in excellent idionatic English, addresses whose depth, breadth, and insight into spiritual truth and life were such that many of us might well seek and profit by his inspiration. During the time of this Convention a collection for the relief of famine in China was taken up, and amounted to Rs. 1,106.

A missionary of the Presbyterian Mission reports the following, "Some recent converts knew the Fourth Commandment by note, but did not let it interfere with their daily work, especially in the busy season. A year ago I talked over the matter with two of them on whom I knew I could rely. I asked them to put their faith to the test for a year, and say to themselves though there is urgent work in the fields the day is God's, and we shall keep it for Him: at the same time they could test the faithfulness of God to His promise, and see what blessing the year would bring.

When I visited them recently, they told me they were surprised and pleased with their experiences. They had had some difficulty in getting labour, and they were each a plough short, having only two each instead of three. Consequently they were sometimes tempted to yoke up on the Sabbath day to overtake their work and to take advantage of a shower, but they decided to keep their word. They found their buffaloes so refreshed by the weekly rest, that two pair did as much in six days as three pair used to do in seven, and the men similarly rested were nothing the worse for the extra work.

These brothers are now teaching other Christians to put the Fourth Commandment into practice, and they have decided not to milk their cows on Sunday, so that even the calves can have a special treat. Their crop of rice was a record one, and is of itself a sufficient answer to those who say they cannot afford to reserve a day for worship."

Another missionary reports a most interesting event in the history of Missions in India;

"Seldom have we been privileged to attend such an interesting gathering of missionaries as that which assembled in Kodaikanal on June third, on the beautiful grounds of the Arcot Mission "Woodville" compound. The occasion was a reception to Mrs. John Scudder in honor of her having completed sixty years of Mission service in India.

The name of Scudder is known wherever the story of Modern Missions is told; but it was a special privilege to meet one who had had fellowship in service with four generations of that family. Her husband's father was the pioneer of Medical Missions. With her that day were two sons and a daughter, all honoured members of the Arcot Mission. A granddaughter also was in the company, and two other Scudders, missionaries of the fourth generation.

Refreshments were generously provided by the ladies of the Mission, and a program followed, when, in speech and song, congratulations were showered on Mrs. Scudder. Representatives of almost every mission in South India, and some from farther afield, conveyed their hearty greetings. Veterans like Dr. Uhl, of the Guntur Lutheran Mission, Mr. Hacker of the Lutheran Missionary Society, and Mr. Chandler of Madura, were delightfully reminiscent. The last named himself a second-generation missionary, gave us an interesting glimpse of pioneering days in South India. Mr. Harry Scudder on behalf of his mother made an exceedingly fitting reply. We felt that we were going far back into history when he told us that Mrs. Scudder and her husband sailed from Boston for India about the time when Abraham Lincoln assumed the Presidency; yet those long years have been bridged over by Mrs. Scudder's continuous service for India. He reminded us, too, that his children might become missionaries, and that God had heard and answered the prayer, for every one of his large family entered the Mission field. It was, therefore, with peculiar impressiveness that Mr. Scudder urged every parent present to pray that Gd would lead *their* children to give themselves to His service in India.

The record of the Scudder family is one of which Protestant Missions may justly be proud. It has been stated that the aggregate Mission service of the various members of the family is not less than one thousand years. What is the secret of such a history? Doubtless it is due. first, to the spirit of prayer in the pioneers and their dedication of their children to God; next, to the fact that Mission service has become a tradition in the family; there has been an *atmosphere* of unselfish sevice, of sacrifice, and of love wider than national bounds; and, last of all, to the practice more common among American, than among British or Continental missionaries, of keeping their children for a considerable time on the Mission field, so that they may come to see and understand the real problems of Missions and to enter into genuine sympathy with the life work of the parents.

Mrs. Scudder is eighty-two years of age. She hopes to visit America next year and , if possible, return again to India. The words of 92nd Psalm are peculiarly applicable.

"They that are planted in the house of the Lord,
Shall flourish in the courts of our God;
They shall still bring forth fruit in old age;
They shall be full of sap and green."

Mrs. Lois S. Parker of the Methodist Episcopal Mission, is another veteran missionary. She came to India with her husband, afterwards Bishop Parker, in 1858, and has therefore put in 63 years of service for India. She is in charge of women's work in Hardoi in the United Provinces, and is actively engaged in the interests of the Kingdom.

Editor's Note. We are indebted to "The Indian Witness" the organ of the Methodist Mission, and to "The Indian Standard" the organ of the Presbyterian Mission, for most of the news items given above.

In our own Mission the vacation time is just closing, and preparations are going forward for the Sialkot Convention which is to meet September 21-26.

Cholera has been epidemic in the city of Sialkot for some time, and there have been anxious questionings as to whether the Convention would have to be put off on this account. But we hope that this may not be the case, and all preparations are being made to hold the Convention. Cholera has also been bad in Lahore, Gujranwala and Rawalpindi.

The Mission has sustained a great loss in the death of Mr. B. Samuel, for twelve years the Head Master of the Mission High School in Rawalpindi. He died in Srinagar, Kashmir on July 31st, and is buried in the beautiful cemetary which is also the resting place of Mr. W. E. Nicoll.

Mr. Samuel was a leading man in the Indian Church, was foremost in the work of the Synod, represented the Mission as a delegate on the Punjab Representative Council, was a forceful speaker on all missionary subjects, and was one whose influence extended far beyond the bounds of our own field. He will be very greatly missed.

EGYPT

Minnehaha Finney, Tanta Egypt.

AMERICAN MISSION, ASSUIT EGYPT.

Dear Friends in America:

It has been a long time since Miss Finney has invited me to write a letter for the Magazine. I'm very glad to write this month, for we want to thank the various members of the Senior and Junior Missionary Socities for sending out kindergarten supplies to the Pressly Memorial Institute this fall. They are most acceptable, and the little children are so happy in using them. Not only our Special Department and Arabic Department classes have been supplied, but some of the supplies were sent to Hair, where one of our 6th year girls, Lydia Bibawi, is teaching this year. I also took some last Saturday to Mellawi, where another girl of the same class is beginning to work. Her mother was very loath to let Esther leave home to teach, and only consented when I promised to take her myself and put her in the Pastor's charge. Esther had never been on a train before, and said she had never even seen "the look of one" till she came to the Pressly Memorial Institute four years ago. No young teacher ever got a more hearty welcome than she got from the Pastor, Rev, Shattatta, and the two older teachers already there. They are both Pressly Memorial Institute graduates, and we look for great things from the Mellawi school. Already they have 80 pupils, and they are arranging to give piano lessons, which will be a big drawing card.

It does our hearts good to see these girls going out to teach and work for others. Esther wrote last week: "I took the classes from Monday and the girls gave me a beautiful welcome. Each one asked me to visit her, and they were very happy from me." Lydia wrote that she has 38 pupils and one is 17 years old. She says: "My puropse is to excel in spiritual things, that then I might glorify God and give dignity and honor to my own beloved school, and I ask you to remember me in your prayers, that God will help me and make me meet my duties faithfully, doing everything as unto God and not to man."

The 24 Fort Morgan dolls brought out by Miss Mary Work caused a wonderful sensation. They stood on a table in the hall for a long time and were the delight of every child's heart. Already some have started on errands of mercy. One comforted a little homesick boarder, one went to a village pastor's daughter, and another was given to a wee little girlie who has lost her mother. Even the teachers ask to be given one.

We have a very full school this fall—112 boarders and over 330 in attendance. Never before have we had to refuse so many girls for lack of room. Listen a letter from two little girls who because of sickness failed to send word that they wanted their places this term: "We are very anxious to return to school and we have prepared for the journey, only we await a letter from you. Every day we watch for the post to receive a letter. We are very sad and our hearts are full of sorrow and regret because we have not returned to our dear school." Another of our old girls is entering 3rd table because there is no room for her at 2nd, where she has always been. Numbers of requests by letter were refused. and several who actually came had to be sent away. The waiting list now numbers about 40.

The Senior Class numbers 12, with 2 others who are finishing only the English subjects. This morning they went to the Hospital for the first of a series of lectures and demonstrations on practical nursing arranged for by the Hospital. They are keenly interested, and especially so because two of last year's class have entered the Hospital for regular training. With their sweet girlish faces and becoming white gowns and caps they would advertise the profession anywhere.

We are very thankful for Miss Mary Work's return this fall and are looking forward to the coming of Miss French of Goldfield, Iowa.

Lovingly your friend.

ANNA B. CRISWELL.

My dear friends:

I know you have heard much about the good work done by the Bible women in Egypt and all mission fields. They visit the homes of the Christians and the non-Christians radiating "the light of the glorious gospel of Christ" and bringing peace and happiness to many hearts. I wonder how many of us have the simple childhood trust in the Lord as they have. How many of us would lean absolutely and utterly upon the promise, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgement thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness it of me, saith the Lord, "if the weapon was in front of us and in the hand of our enemy?

In a crowded Mohammedan district of the city the Bible woman gathered a group of women who were willing and glad to listen to the stories of our Lord Jesus. Week after week the women gathered to hear of the miracles wrought by Jesus and the wonderful story of His life, death and resurrection. The house which furnished the meeting place for the women was also popular in the evening as a meeting place for the men, but the evening meeting was for a different purpose. The men gathered to eat and play games and to talk. The master of the house did not know of the other meeting. But one night his wife asked him why the men always spoke of God and our Master, Jesus in oaths and curses. "Jesus was such a fine man and our teacher tells us stories of His life each week," she added. Immediately he was angry and enquired about the teacher and her stories. Without realizing what the consequences would be, the woman told on which day the class was held and repeated one of the stories. The man promised that the next morning she came he would be there with his knife and teach her to try to make Christians of the Mohammedan women. The poor woman was very sorry she had told and tried to persuade him that she was not sure of the day and he could not stay away from his work every morning just to see the little Biblewoman.

But when the day for the class came, the women gathered and their teacher came. Then, true to his word, the master of the house came into the room, bloody from his work (for he was a butcher by trade) and waving his knife. He demanded from the Bible woman an explanation of her visit, warned her not to make Christians of the women and threatened her life. Calmly and with a friendly smile she told him why she came and let him know that she did not fear those people who could kill the body but Him who had power over the souls of men. Receiving such a gracious and fearless reply where he had looked for anger and terror, he was conquered and ended by making the teacher promise to come each week and telling the women that they would do well to try to be like their teacher, and stayed himself to hear the morning's story.

This is a story I heard from one of our Bible women. Of course, I have not been able to tell it as she did. I wish you could have heard her and watched her happy face. It has been several days since I heard it and I won't say that in all its details I have told it as it occurred. My memory and knowledge of Arabic forbid that, but the event took place and other such events are taking place throughout all this land of Egypt. Both the people in the homes visited and the Bible women who visit in the homes need our prayers.

Yes, there's a power which man can weild,
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain.
That power is prayer, which soars on high,
Through Jesus, to the throne,
And moves the hand which moves the world
To bring deliverance down.

Yours very sincerly,
FAY E. RALPH.

A TRIP TO FA'OOS.

We started in the morning—in the "For" of course. It was a bright day with a cool breeze blowing and a regular Irish sky, blue flecked with fleecy clouds.

The drive was delightful, past fields of corn, I was reminded of drives through Iowa cornfields during a wonderful visit there in 1914. Then we passed by acres and acres of ripe cotton, with here and there little groups of men, women and children picking it . They put the cotton in the bosoms of their gowns or else fill their skirts, finally emptying it all into huge sacks.

Twice we saw fields of ripe rice, in one place men were harvesting it with sickles. Then there were long rows of elephant ears, cultivated for its edible roots. In some fields men were plowing, getting ready for the next crop, probably wheat. Clover will soon be coming on, and sugar cane is already in the market. There were peanuts in one field, and in another a large artificial mound had been planted with some sort of vines. At the edge of a sandy desert, ditches had been dug and planted with water melons.

The last part of the journey was along the Fa'oos canal, on whose muddy waters were scores if not hundreds of fine geese.

Fa'oos itself is a rather clean town, built on sandy soil. The streets are very narrow, and many of the houses are color washed bright blue or pink or yellow. A mosque is at the place where several streets meet and not far off is the Coptic church. There is also a large Greek Orthodox church and a number of beautiful gardens front along the canal, they belong to some prosperous Greek business men.

We went first to the Mission School, where some thirty boys were present. The head-master had just been transferred here from another town and seems to be working hard to better the school. His nice little wife whom we visited, told me that her husband insists on the boys coming clean to school. Every morning he makes a thorough search of the boy's faces, hands and finger-nails, he also insists on their wearing coats and trousers instead of gowns.

They pleaded for a woman teacher to come and open a school for girls. I wish we could find one who would be willing to to teach the girls in the morning and visit the women in their homes in the afternoon.

There is an evangelist here now, and he has services on Sabbath days as well as night meetings through the week. He also visits villages in different directions Mr. Baird is planning a week's meeting shortly.

I called the wives of the workers, but a third woman was too busy baking to receive visitors. An odd feature of the town was that there seemed to be no women about the streets. And then it was time to go home.

We had passed two large towns, Hehia, in which there is a school and also an evangelist, and Abu-Kebir, in which there is no organized work just now. Once in a while its Christian families are visited by the Hehia Evangelist. These two towns with Fa'oos are all on the railway, and Mr. Hart who with Mrs. Hart laid the foundations of most of the work here in this district, planted outstations along the railway lines, which were the only lines of communication, unless one went by donkey.

But the "Ford" takes another road. Some of it was made by the British soldiers. I began to count the villages lying on each side of the canal, some close by and others within easy walking distance. And in that part between Hehia and Fo'oos I counted thirty villages! There are no workers here and no work except an occasional visit by Sheik Carullos. What about the women? "How shall they believe in HIM of WHOM hear without a preacher?"

"Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest." MARION A. PADEN.

FELLOWSHIP OF FAITH FOR THE MOSLEMS.

OCCASIONAL PAPER.

10, Drayton Park,
Highbury,
London, N. 5. October, 1921.

"Where are you going Greatheart?
To beard the Devil in his den,
To smite him with the strength of ten,
To set at large the souls of men,
Then God go with you Greatheart."

Dear Friends,

The above is the picture of an aggressive soldier of the King of Kings, not content to sit down and wait for temptation to come to him, he goes out to attack "the strong holds of Satin." He resists the Devil (1 Pet. v. 9). He seeks to take the prey from the mighty (Isa. xlix. 24). And as the Lord of hosts has undertaken to be: "For strength to them that turn the battle to the gate (Isa. xxviii. 5, 6), he has confidence that he will be victorious. Resting in the victory that has been won at Calvary over Satan and all the hosts of darkness by our risen and ascended Lord he puts on "the shield of faith" and the "whole armour of God," and goes out against the foe—his weapons "mighty through God"—the sword of the Spirit and prayer (Eph. vi. 11-18).

We rejoice to hear of an aggressive movement in Egypt, the grand objective of which is "the carrying of the Gospel message to every village, and as far as possible to every individual in the land."

Rev. W. L. and Mrs. McClenahan have chartered the Anglo-American Co's old steamer "Columbia" for a period of eight months. The boat contains nine cabins for workers, who will make it their home while labouring in the towns and villages of the Nile valley.

Writing from Maadi, Egypt. their permanent address, Mr. and Mrs. McClenahan says:—

"God willing, we will begin somewhere near the southern limits of the Arabic speaking part of Egypt, that is, about 580 miles from Cairo, about the first of October, and work northward. The valley in that part of Egypt is extremely narrow, and all the towns are within easy walking distance of the river. Probably not more than a few days would be given to each town or group of towns, the aim being to finish up the witness to them as quickly as possible. The particular programme followed at each place will depend on circumstances. The following are some of the things which have been suggested as possible and desirable:—(a) enlisted the prayerful co-operation of local Christians, if there be any; (b) street and market preaching; (c) calling at homes for a brief message; (d) making use of magic lanterns; (e) getting the people started to sing simple Gospel songs to native tunes.

"The need of the people in the part in which we look forward to working is, as elsewhere in Egypt, great indeed. The population of the first two provinces numbers somthing over a million, and of these over 92% are Muhammedans.

"We are most grateful for the interest shown by the missionaries. The missionary members of the party will at first consist of three of the Egypt General Mission workers, Mr. H. E. Jones, of Tangier, Morocco, Miss Wood, and our two selves. A number of others have volunteered, and these, we hope, will come later.

..."*We plead for your help in prayer.* The undertaking requires resources far beyond what are visable and in hand. This is a new venture of faith for us, of a sort we have had no experience of before.

"Please definitely ask that there may be an efficient and steady supply of voluntary help from our Egyptian brethren and sisters, pastors and evangelists and others.

"Pray that there may be a rapid going forth to reach the lost all over the land, whether along the lines on which we have been led or in other ways.........

"Will you kindly drop us a post-card if you like further news.

"Yours in His happy service,
"W. L. AND T. E. MCCLENAHAN."

I have received the following letter too from Egypt which should stir us to deeper interest in, and more earnest prayer for, the Nile Mission Press, Cairo.

"Dear Mrs. Logan,

"The Fellowship of Faith may mean something very special to us in the Mission Press, for our work, even more than most people's, is dependent on the fellowship of our comrades. We may say to ourselves that we are like the little powder monkeys on Nelson's ships, and that even powder-monkeys have a place in the Trafalgars of the Kingdom. But what more miserable urchin than a powder-monkey in a battle if the fighting men don't want his powder?

"Surely the Fellowship of Faith is going to mean more hands stretched out to us for heavenly ammunition, whose business is to quicken, not to kill. Sitting at my desk, I often wonder why we are not in closer touch with missionaries all over the Moslem world. Don't they believe that God uses books to speak for Him? Surely the whole past story of the growth of Christ's Church throughout the world proves to the hilt that He does. Why then does not the Fellowship of Faith mean a showering of letters from all over the Moslem world, asking about books for old men, books for young men, books for women, books for girls, books for boys, and books for babes? Is it we who are at fault in that we have not let our brothers know enough about the plans we make in Cairo?

"Let me at least mention two of the last, from among simpler things, not dealing with specialists' questions in the Moslem controversy.

"(1) Story of Joseph, printed in large and simple classical Arabic, with four coloured pictures, supplied by S. P. C. K. The coloured pictures are a great joy, and this simple telling of the Genesis story may surely make an entering wedge for literature into many homes. Price 5 piastres (1/- in English money).

"(2) Outline Texts for Colouring. Is there any part of the Moslem world where parents would not be pleased with one of the Beatitudes in good Arabic penmanship, with true Arabic border designs, coloured and carried home by a boy or girl of the household? These texts, on good painting paper, with ancient Arabic designs, are worthy of a place on the wall in school or home when the children have followed their own eastern fancy in colouring. Others than children might enjoy such work. Questions and answers about the meaning of the texts are printed in the back. Price 5 piastres per packet.

"I hope I have said enough to set comrades writing to us with hints and questions. We should like to have a full list of all who are seriously interested in the use of Christian literature, and write to them regularly with the latest information.

Yours very sincerely,
CONSTANCE E. PADWICK.

EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

THE PREPARATION OF MISSIONARIES.

The report of Commission *five,* of the World's Missionary (Edinburg) Conference, 1910 is very exhaustive and very thorough. It is pointed out that there is an immense task in front of the Christian Church, a task only to be fulfilled under the Captaincy of Jesus Christ, our Lord, and by men and women filled with the Holy Ghost. The report calls for incessant and earnest prayer and for the consecration of our best and noblest. "To the task in front of us the best youth of Christendom must be prepared to offer itself."

The report criticizes, kindly but adversely, the present supply of men and women who are prepared intellectually, socialy, spiritually. The Standard of Missionaries is not kept high enough. Too often the volunteer has been enlisted without the faintest idea of what he or she will meet. Perhaps one exception can be made, the medical foreign missionary seems to have better preparation.

The report does not hesitate to say that with the bare exception of the medical missionary, and here are instances of ill preparation in that enlistment, that higher qualifications are needed.

"We plead for a higher standard in the intellectual preparation of every class of missionary. The modern world every where must be supplied with teachers of truth as is in Christ, whose training has been prolonged thorough and deep. Those who speak for the Christian religion to the mass of human life must in general be masters both of that which they teach and of the moral and intellectual condition of those whom they address" (from page 215 commission V)

The question arises when must the preparation of the missionary begin, and again, is every Student volunteer capable, suitable to go, and again, is the method of urging students to volunteer enlistment in foreign mission work advisable, especially from the platform under the high pressure of an enthusiast. If ever there was a crisis in Christian missions, it exists *To-day.* No one can read the excellent paper, in this issue, by Josephine Martin and not have great concern about the necessary preparation for teaching in India. The Church must not only seek to enlist those who make teaching an object of livlihood, the church must appeal as strongly to the well to do, educated youth to use their sustenance in preparation for Christian missionary work. The church is thankful indeed for those who have planted missions in unchristianized lands and it can *never, never do too much honor to the pioneer missionary in the home* land as well as the foreign fields.

But now the awakening of the dormant mind in heathen lands makes a new problem for the missionary and it is a grave situation indeed when we can not give answer for our faith witnessed in the Person of Our Lord Jesus Christ. Not only so but but the commission recommends thorough preparation in (a) the Science and History of Missions. (b) the Religions of the World; (c) Sociology; (c) The Art of Teaching, etc. These things should not be left unfinished until the missionary assumes his task.

Above and beyond all else is the importance to know its testimony for our faith and practice. Our own denomination has provided a Bible chair in view of this need to acquaint the youth of our Church with the pure truth of the Word of God which we seek to defend as well as to promulgate.

In making preparation for life only the safest as well as the most thorough training of the mind is desired. Is the Church excused from a course in missionary preparation in its curriculum? Are not athletics making more reputation for the college than is warranted in the preparation of life for service? Actual Service?

Ought not the thought be kept prominent that every student should be led into life enlistment, and whether we "go" or "send" the coming generation would more likely represent a Christian standard that would be in full harmony with the Church's missionary propaganda, and in full sympathy for the speedy evangelization of the world. Thus the student body would soon become the Church's dependable force for the Church's greatest enterprise, wherein there would be "no exemption."

* * *

The New World Movement Congress of Missions will be reported in the March number of the Women's Missionary Magazine. The entire church is involved in this great enterprise, both in interest and prayers. Very much depends upon the enthusiasm carried to the waiting congregations. No one dare criticize the effort unless they have invested their thoughts, sympathy and prayer in behalf of the successful results of this great undertaking. All could not attend the Congress of Missions, but all can be there in Spirit and sympathy.

* * *

IMPORTANT!

The Women's General Missionary Convention at New Castle, Pa., May 12-16.

A Message from the Local Committee.

Dear Editor,

New Castle, Pa.
Jan. 12, 1922.

The women of our local committee are busy making plans for the comfort and pleasure of the guest who will attend the Thirty-Ninth Annual Convention of the Womens' General Missionary Society next May. Through the Magazine will you kindly give prominence to the following announcement which we consider very important.

Officers, delegates, Missionaries, speakers, life members and life directors who intend to be present at the Convention, are asked to send their names and addresses to Mrs. Wylie McCaslin, No. 414 Fairmont Avenue, New Castle, Pennsylvania, not later than April, 15th.

All requests, choice of companion, entertainment in the home of a friend, place near the Convention Church etc. must accompany the name, otherwise these favors cannot be granted after the assignment has been made.

Breakfast and lodging will be furnished to the above mentioned. Other meals will be served in the Convention Church at a reasonable rate. Cafeteria lunch at noon, dinner at six o'clock.

Visitors who may wish hotel accomodations or lodging in private homes are requested to notify Mrs. McCaslin not later than the first week in April.

Prompt compliance with these requests will greatly facilitate our work, and will be much appreciated by

The Assignment Committee.

I want to thank you for your kindness and so express the gratitude of my Committee.

Yours Most Sincerely,
(Mrs. Wylie) Mabel Gilmore McCaslin

Pullman, Washington
Jan. 18, 1922.

Dear Mrs. Moore:

Here I am again with four more subscriptions to the Magazine. I wish I had three times as many to send.

We had a fine missionary meeting of our society about two miles in the country today and the thermometer stood about 25 degrees below zero this morning, and now at seven thirty it is 14 degrees below. We had twenty two present at the meeting and are enjoying "Facts and Folks."

We are enjoying the good copies of the Magazine. We wish Pullman might send a delegate to the New World Movement Congress of missions.

Wishing you every success in your work,

I am sincerely,
Mrs. W. A. Spalding.

We take this way of acknowledging Mrs. Spalding's great energy. Twenty five degrees below zero and a good sized missionary meeting.

Mrs. Spalding is headed toward "a Magazine in every home."

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

805 Taylor Avenue, Avalon, Pittsburgh, Pa.

Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

SOMETHING FOR WHICH TO BE THANKFUL EACH DAY OF 1922.

Our 1921 Thank-offering is completed. Throughout the denomination, north, south, east and west the societies planned a special program for the annual "Ingathering" of the offerings. God's Spirit was manifested in these meetings. The needs of the different fields and the conditions of the millions without Christ were portrayed.

When we thought of God's gift, of the Son, the only begotton Son, we realized anew how little we had given to Him.

After the Thank-Offerings were over many expressed their regret thus "O, if I had only known the great need! I forgot all about the Thank-Offering service until this morning and I did not have much to give." People who use the Thank-Offering box during the year never forget the Ingathering. Their life is full of "thank you."

What a blessing these little boxes are. First, they make us mindful of our daily gifts and the Giver. Second, We recieve a blessing as we express our gratiude by our coin.

His blessings to us are daily, why should we only express our gratitude to Him once a year. Try it 365 times this year. If night comes and you have not had one thing for which to be thankful, stop and review your day. This will not be necessary many days, you will soon be able to see the blessings all through the day. If you do not have a box (a reminder of the blessings) please send to 905 Publication Building.

May your slogan be—*Something for which to be thankful each day of* 1922.

At this time in the year we welcome many new life members of the Women's General Missionary Society. In order that these names may be known by all at an early date we are giving the space usually taken by the thank-offering secretary. As these are received month by month they are published. This list is a continuation of the 1921 list.

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERS

At $25.00 Each.

Dec. 15, 1921 to Jan. 15, 1922.

244. Mrs. J. W. Campbell, Kansas City, Mo.

245. Mrs. Anna M. Patterson, Huntington, Calif. By her sister.

246. Lydia Ayers Reed, Houston, Pa. By her father, C. L. Reed.

247 Jane Morgan Smith, R. D. McDonald, Pa. By her mother, Mrs. Minerva Morgan.

248. Ezra McBurney, (In memory of Ezra McBurney, By his wife, Mrs. Letitia A. McBurney, Hickory, Pa.)

249 Elizabeth T. McBurney, (In loving memory of Elizabeth T. McBurney. By her son, A. T. McBurney, Hickory, Pa.)

250. Mrs. Mary A. McNary, By her husband, S. C. McNary. (Since deceased)

251. Mrs. John Sawhill. By her daughters, Misses Maud and Alice Sawhill.

252. Mrs. Joseph Reed, Jr., Canonsburg, Pa. By Mrs. Joseph Reed Sr.

253 Mrs. William W. Gladden Jr., Bridgeville, Pa. By the Venice Y. W. M. S.

254. Mrs. Robert H. McClay, 204 Jefferson Ave., Washington, Pa. X

255. Mrs. J. Irwin Knox, Washington, Pa. By her husband. X

256. Mrs. Alice Fraser, Washington, Pa. By her Bible Class.

257. Mrs. William Wylie, Washington, Pa. By her children

258. Mr. R. L. McCarrell, Washington, Pa. Given in memory of his mother, Mrs. Lodowick McCarrell.

259. Miss Janet M. Clark, Washington, Pa. Given in memory of her mother, Mrs. R. B. Clark. X

260. Miss Lizzie H. Murdock, Washington, Pa. Given in memory of her mother, Mrs. Alexander Murdoch. X

261. Miss Nelly H. Templeton, Washington, Pa. Given by her aunt, Miss Lizzie H. Murdock.

262. Mrs. James Bigger, Washington, Pa.

263. Mrs. Robert McCarrell, Washington, Pa.

264. Mrs. Myrtle Amos. Given by her

mother, Mrs. T. M. Caldwell, West Middleton, Pa.

265. Mrs. R. W. Lindsay, Monmouth, Ill. By 9th Ave. L. M. S.

266 Mrs. E. J. Nesbit, Monmouth, Ill. By 9th Ave. L. M. S.

267. Miss Jeanette Nesbit, Monmouth, Ill. By 9th Ave. L. M. S.

268. Mrs. J. Dales Buchanan, Monmouth, Ill. By Mrs. W. J. Buchanan.

269 Mrs. W. H. Burrell, Monmouth, Ill. By a friend.

270. Miss Elizabeth Logue, Monmouth, Ill. By a friend.

271. Miss Ida McGregor, Monmouth, Ill. By a friend.

272. Mrs. Dorothy George, Bellaire, Ohio. By her husband.

273. Mrs. Mary Workman, Bellaire, Ohio. By her daughter, Mary.

274. Mrs. S. Edward Elliott, Wheeling, W. Va. By a friend.

275. Mrs. R. K. Harris, Cambridge, Ohio. By Eliza B. Wallace of W. M. S. for long and faithful service as President.

276. Mrs. Martha Rutherford, Cambridge, Ohio. By friends.

277. Mrs. Mary E. Armstrong, Glendale, California.

278. Mrs. Bertha Marie McCormick, Glendale, California.

279. Miss Elizabeth George, New York City, By friends.

280 Mrs. Ida S. Robertson, Brooklyn, N. Y. By the W. M. S. of Second Brooklyn U. P. Church.

281. Mrs. Robert M. Blackwood, Paterson, N. Y. By the W. M. S. of Paterson U. P. Church.

282. Mrs. Mary E. Rich, Cambridge, N. Y.

283. Mrs. Elizabeth H. Nesbit, New Concord, Ohio. By the Sterling W. M. S.

284. Miss Keren Craig, Tulsa, Okla.

285. Mrs. Owen S. Ramsey, Tulsa, Okla.

286. Mrs. Janet I. Ewing, Verona, Pa. her father.

287. Mrs. Ossia Molleston, Verona, Pa. By her husband.

288. Miss Jeanette Burkhart, Verona, Pa. By her brother, Clyde Burkhart.

289. Mrs. K. O. Nieman, Pittsburgh, Pa. By her daughter.

290. Mrs. Harry M. Jones, Pittsburgh, Pa. By friends.

291. Mrs. Eliza E. Grove, Pittsburgh, Pa.

292. Miss Mary H. Floyd, Pittsburgh, Pa.

293. Miss Rachel H. Gray, Pittsburgh, Pa. By her brother, G. E. F. Gray.

294. Mrs. John Hulton, Oakmont, Pa. By her children.

295. Mrs. Walter C. Renton, Wilkinsburgh, Pa.

296. Mrs. J. Duff Mason, Verona, Pa.

297. Miss Frances McClymonds, Wilkinsburg, Pa.

298. Mrs George Wright, Wilkinsburg, Pa.

299. Mrs. James Colvin, By W. M. S. Nampa, Idaho.

300. Mrs. Ellen McLaughlin. By the Ellen McLaughlin Circle of Goldfield, Iowa.

301. Mrs. Mary Pritchard, Long Beach, California.

302 Captain W. B. Edmiston, Honolulu, T. H. By his parents, Mr. and Mrs. R. H. Edmiston.

303. Miss Faye W. Edmiston, Frenchburg, Ky. By her parents, Mr. and Mrs. R. H. Edmiston

304. Mrs. J. C. Humphreys, Long Beach. By her daughter, Miss Edith Humphreys.

305. Miss Annetta Stevenson, Long Beach, Cal. By her Mother, in memory of her father, Rev. Curtis R. Stevenson, D. D.

306. Mrs. Anna Patterson, Calif. By Mrs. Grace Wilkinson.

307. Mrs. Wm. Petrie, Los Angeles, California. By Fannie Petrie and Mrs. H. Z. Lose.

308. Mrs. Carrie Chaney, Los Angeles, Cal. By Venna Finney, Grace Finney and Grace Thurston

309. Mrs. M. R. Hawkins, Pasadena, Calif. By W. M. S.

310 Mrs. Forence E. Aiken, Los Angeles, Cal. By friends in W. M. S. First Los Angeles.

311. Mrs. C. P. Kirk, Los Angeles, Cal. By a friend.

312. Mrs. Jennie Nichol, Los Angeles, Cal. By a friend.

313. Mrs. T. Y. Johnson, Los Angeles, Cal. By Women's Progressive Bible Class, First Los Angeles.

314. Mrs. Margaret Caskey, (In memoriam) By her son, Stewart Caskey.

315. Mrs. Nancy B. Smith, Los Angeles.

316. Miss Della M. Clements, Los Angeles.

317. Mrs. Geo E. Raitt, Los Angeles, Cal.

318. Mrs. John McFarlane, San Diego, Cal. By her son and daughter.

319. Mrs. James Mason, San Diego, Calif. By her daughter.

320. Miss Ida R. Eckert, San Diego, Cal. By friends.

321. Mrs. A. P. Johnson Jr., San Diego, Cal. By her husband.

322. Mrs. Hale Collins, Santa Ana, Cal. By a friend in W. M. S. Santa Ana.

323. Mrs. Pressley Thompson, Santa Ana, Cal. By her family.

324. Miss Mary Anderson, Santa Ana, Cal. By her brother, R. S. Anderson.

325. Miss Adda Cowan, Santa Ana, Cal. By her cousin, Mrs. H. W. Walker.

326 Mrs. Walter Roberts, Buffalo, N. Y. By Women's Missionary Society, First U. P. Church, Buffalo.

327. Miss Pearl Johnson, Pavilion, N. Y. By Women's Missionary Society, First U. P. Church, Buffalo.

328. Mrs. E. L. McKirtrick, Topeka, Kans. By Miss Lena Davis.

329. Mrs. Roy Dill, Topeka, Kans. By her father, W. A. Nash.

330. Miss Margaret Douglas. By her family.

331. Mrs. Wm. Richards. By Mrs. M. Alexander.

332. Mrs. W. R. Trotter, Kansas City Kans. By her mother.

333. Miss Laura G. Sawhill, Spokane, Wash. By the Second, Third and Fourth Churches, Spokane

334. Mrs. Laura Fowler, A memorial to her husband, J. D. Fowler,

335. Mrs. Clark M. Kefover, Bellevue, Pa. By her husband.

336. Mrs. John G. Daub, N. S. Pitts. Pa. By her husband in memory of her father Geo. A. Cochran Sr.

337. Mrs. Graham, N. S. Pitts. Pa. By a friend

338. Mrs. Elsie Kirkup, N. S. Pitts. Pa. By a friend.

339. Mrs. Cora Wilson, Avalon, Pa. By a friend.

340. Miss Helen Inman, N. S. Pitts. Pa. By a friend

341. Mrs. Jno. L. Robertson, N. S. Pitts. Pa. By S. S. Class in memory of her son, Jno. L. Robertson Jr.

342. Mr. John D. Fraser, By Mr. and Mrs. L. C. Sadd.

343. Mrs. J. M. Davidson, Wichita Falls, Texas. By Mrs. J. W. Culbertson.

344. Miss Bertha Eckert, Bellevue, Pa. By Misses Clara and Ella Eckert.

345. Miss Mary C. Taggart, N. S. Pitts. Pa. By Miss Madge M. Gilmore.

346 Mrs. Wm. J. McDonald, Avalon, Pa. By her sons.

347. Mrs. H. L. Cleland, Bellevue, Pa.

348. Mrs. E. M. McMillen, New Castle, Pa. By Mr. & Mrs. W. B. Glover.

349. Miss Margaret Webster, St. Louis, Mo. By Miss Jean B. Brown.

350. Mrs. Joseph McNaugher, By her sons, Joseph Jr. & Wm. McNaugher.

351. Mrs. Alex Stitt. By her husband.

352 Mrs. J. C. Fisher, N. S. Pitts. Pa. By Mr. and Mrs. L. H. Harper.

353. Mrs. R. C. Barris, N. S. Pitts. By her daughter Jean.

354. Miss Clara G. Ketter, Bellevue, Pa. By Miss Carolina Martin.

355. Mrs. Walter Hasley, N. S. Pitts. Pa. By Mr and Mrs. J. H. Harper.

356. Mrs. A. Ella Dickey, Bellevue, Pa. By her daughter, Miss Grace Cooper Dickey.

357. Jno. M. Goehring, E. E. Pitts. Pa.

358. Mrs. Jno. Craig, N. S. Pitts. Pa. By a friend.

359. Mrs. Jas. A. Pollock, Luxor, Egypt. By the Executive Committee of the W. M. S. of 11th Church.

360. Mrs. Harriet C. Thompson, Brighton Road.

361 . Mrs. Agnes McCannon, Charles, Iowa. By the Executive Committee of 11th church.

362. Miss Eleanor Clark, N. S. Pitts. Pa. By her parents.

363. Miss Ruth Willand, N. S. Pitts. Pa. By her father and mother.

364. Mrs. J. W. Browne, N. S. Pitts. Pa. By S. S. Class No. 5.

365. Mrs. Leet M. Bailie, Creighton, Pa. By a friend.

366. Mrs. Sallie K. Ruhl, West View By S. S. Class in memory of her son.

367. Mrs. I. N. Patterson, N. S. Pitts. Pa.

368. Miss Letitia Charlotte Duff, Ben Avon, Pa. By her parents, Mr. and Mrs. Wm. Duff.

369. Miss Margaret Logan, N. S. Pitts. Pa.

370. Miss Margaret Jackson, N. S. Pitts. Pa.

371. Miss May Smith, N. S. Pitts. Pa.

372. Miss Mary Howells, N. S. Pitts. Pa.

373 Miss Jane McGimpsey, N. S. Pitts. Pa.

374. Miss Grace Smith, N. S. Pitts. Pa.

375. Miss Clara Cooper, N. S. Pitts. Pa.

376. Miss Anna McFerron, Avalon, Pa.

377. Miss Anna Duvall, N S. Pitts. Pa.

378. Mrs. Harry H. McKee, Ben Avon, Pa. In memory of her mother, Mrs. Sarah A. T. Hopkins. By her daughter, Mrs. Raymond T. Pearce.

379. Mrs. Rebecca Gaston. By missionary society.

380. Mrs. Nancy Kennedy. By missionary society.

381 Mrs. J. A. Elliott. By husband.

382. Mrs. R. S. Kirkpatrick, Cherry Forks, Okla. By Mr. and Mrs. C. E. Kirkpatrick.

383. Mrs. C. B. Kirkpatrick. By husband.

384. Miss Verda Concle. By friends.

385. Mrs. J. A. Caskey. By husband and son.

386. Mrs. H. A. Grooms. By friends.

387. Mrs. R O .Tener. By church.

388. Mrs. Jas. Butz. By W. M. S.

389. Mrs. W. S. Williams. In memoriam (By daughter, Mrs. J. F. Cornelius.)

390. Mrs. G. C. Ball. By Aid society.

391. Mrs. Jessie Glass.

392. Mrs. Ida Myrick. By Mrs. R. Myrick.

393. Mrs. Richard Sedgwick. By her husband.

394. Mrs. Jno. Persar. By Rev and Mrs. Carl E. Person. (In memoriam)

395. Rev. Wm. Parks Gordon. By Mrs. Gordon.

396. Mrs. Elizabeth Johnson. By W. M. S. Stanton, Ky.

397. Mrs. Electa M. Foster.

398, Mrs. W. G. Brown.

399. Mrs. W. J. Cherry.

400. Mrs. Geo. Swan. By her daughter Mrs. Mercer.

401. Mrs. Geo. W. McBride. By Mrs. J. S. McBride.

402. Mrs. T. J. Root. By Mrs. J. H. Walker.

403. Miss Jean Montgomery. By a friend.

404. Mrs. Marion C. Peerson. By her husband.

405. Mrs. Robt. Peebles. By her Aunt Mrs. J. A. McDonald.

406. Mrs. J. A. Hahn.

407. Mrs. Anna Hudson.

408. Mrs. Ada Ellemberger.

409. Mrs. C. H. Lowry. By her father & mother Mr. and Mrs. J. W. Long.

410. Mrs. Elizabeth T. Simpson. By her son Frank H. Simpson.

411. Mrs. Mary Slemmons. By her daughter Maud S. Slemmons.

412. Miss Cora Lemley.
413. Miss Mary Turner.
414. Miss Mildred McKnight.
415. Mrs. Jas. Johnson.
416. Miss Mayme Todd.
417. Mrs. A. R. Campbell. By her mother, Mrs. N. J. Hutchison.
419. Mrs. Grier A. Quay. By Jenne E. Quay.
420. Mrs. J. Cal Taggart.
421. Mrs. Mark S. Roy. Alexandria, Egypt.
422. Miss Lucy Hemphill
423. Mrs. Jno. C. Knox.
424. Mrs. Jos. T. Hemphill.
425. Miss Helen McElroy.
426. Mrs. R. W. Knox.
427. Mrs. J. C. Sutherland.
428. Mrs. Jno. H. Donnan.
429. Mrs. Jos. C. Humbert.
430. Mrs. T. P. Proudfit. (In memoriam) By her daughter, Lillie Blanche Proudfit.
431. Mrs. Wm. Slusser. By her daughter Mrs. Wilson.
432. Mrs. Andrew Meneilly, By her daughter, Mrs. C. F. Bodmer.
433. Mrs. Wesley Greer. By a friend.
434. Mrs. L. L. Bowman. By two friends.
435. Mrs. Eliza B. Thompson, (In memoriam) By her daughter, Miss C. C. Thompson.
436. Mary Johnston Hays. By her mother, Mrs. J. R. Johnston.
437. Mrs. Margaret L. Fergus.
438. Mrs. Jno. Wilson. By Mrs. J. C. Bedillion. In memory of her sister, Miss L. Ada Welsh.
439. Mrs. R. M. Hamilton. By a friend.
440 Miss Grace Peacock, By her parents, Mrs. and Mrs. V. D. Peacock.
441. Miss Margaret Kelso.
442. Mrs. Amelia L. Douglas. By her daughter, Mrs. J. A. McMurray.
443. Miss Mabel Mathews. By her mother Mrs. C. G. Mathews.
444. Nannie E. Grebbs. By a friend.
445. Mrs. J. F. McCombs. By a friend.
446. Mrs. Ella Schmidt. By her sons, Geo. J. and Raymond L. Schmidt.
447. Mrs. Margaret Schmidt. By her friend Mrs. Anna Allen Brown.
448. Mrs. Ethel Wagener Linger, (In memoriam) By her mother, Mrs. Wagener.
449. Miss Katherine Cain, (In memoriam) By Miss Stella A. Kellar, and Mr. R. D. Wagener.
450. Mr. Geo. H. Brown (Honor Member.)
451. Miss Mildred Auld. By Mrs. Margaret McCain Peterson.
452. Mrs. Margaret A. Roth. By Mr. and Mrs. J. C. Alexander.
453. Miss Ella Chambers. By a friend.
454. Miss Emma P. Wieland. By Sarah Anderson.
455. Mrs. Elizabeth Hughes. By Mrs. Martha Scott. (In memoriam.)
456. Mrs. Isabell Clyde. By Mrs. C. W. Crow (In memoriam)
457. Mrs. Elizabeth Harbison.
458. Mrs. Martha C. Scott. By her mother and sister.
459. Mrs. Alexandra J. Moore.
460. Miss C. Blanche Soule.
461. Mrs. Robt. L. Latimer. By her husband.
462. Mrs. Wm. Gregg.
463. Mrs. Chas. McArthur.
464. Mrs. Mary E. Robertson.
465. Mrs. Andrew Magarey
466. Mrs. Jennie Marks.
467. Mrs. Wm. Suitor.
468. Mrs. Martha Eagleson, By her sister.
469. Mrs. Mary G. Crooks. By her husband.
470. Mrs. L. G. Thompson. By her husband.
471. Mrs. Chas. McGowan. By mother (In memory of father)
472. Mrs. Jas. Parker. By friends.
473. Mrs. Mary Petrie Meyer. By parents.
474. Mrs. Sue L. W. Richwine. By W. M. S. Wallace Mem.
475. Mrs. Mary Kalinbach.
476. Mrs. E. E. Elder. By Laura Forsythe.
477. Miss Augustine Crowl. By her sister.
478. Mrs. Geo. M. Reed. By members of Big Springs W. M. S.
479. Miss M. Ellawea Johnston. By First Cove W. M. S.
480. Miss Mary Collins.
481. Mrs. Martha J. Hyson. By her family
482. Mrs. Edith R. M. McAllister. By her mother and aunt.
483. Miss Margaret Adams (In memoriam)
484. Mrs. Ellen W. Miller.
485. Mrs. Ellen W. Fisher. By husband and sons.
486. Mrs. Margaret A. Reep. By son and daughter, Mr. and Mrs. Fred Storkes.
487. Mrs. Margaret J Swank. By daughters and sons.
488. Mrs. Ella K. Shanner.
489. Mrs. Belle Kunkle. By Mrs. Edith Stewart.
490. Mrs. Florence Woodward. By Members of W. M. S. Parnassus.
491. Mrs. S. B. Wachter. By daughter Vera.
492. Mrs. Jos. McGowan (In memoriam) By members of W. M. S. Parnassus.
493. Mrs. Jennie Scott. By her daughter, Laura.
494. Mrs. Jas. Garrett. By her mother, Mrs. Campbell.
495. Mrs. Geo. Groves. By Leechburg W. M. S.
496. Jane B. Donald. By her father.
497. Margaret M. Donald. By her father.
498. Ethel M. Sherrick. By a friend.
499. Mrs. J. Scott Walker. By her daughter Mrs. Harry Herron.
500. Pheobe Latimer.
501. Mrs. Robt. Finley. By her husband.
502. Mrs. Verne Walker Herron. By her mother, Mrs. J. Scott Walker.
503. Elizabeth Orr. Mrs. Chas Mowry.
504. Mrs. Jennie C. Stewart. By her father and mother.

505. Miss Lydia D. Stewart. By her father and mother.
506. Mrs. Jas. Russell. By Mt. Wash. Y. W. M. S.
507. Miss Jozella Mathews.
508. Mrs. Harriet S. Boobyer.
509. Mrs. A. A. Frazer. By Mrs. Harriet S. Boobyer. In appreciation of a good friend.
510. Mrs. J. B. Graves. By a friend.
511. Mary Ann Sherrard Gettman. By her sister Margaret.
512. Maud Jamison. By a friend.
513. Mrs. Frank Schottenhiemer. By Robinson Run W. M. S.
514. Mrs. Jos. Campbell. By sons Wm. and David Campbell.
515. Miss Nannie Porter. By her neices Mrs. H. B. Ryne and Mrs. Tomlison.
516. Mrs. Mary S. Ingram. By friends in appreciation of her faithfulness and zeal in the work.
517. Mrs. Agnes McPhillimy. By a friend.
518. Mrs. Stella Hutchison. By a friend.
519. Mrs. Margaret Holt. By a friend.
520. Mrs. Martha Cox. By three friends.
521. Mrs. Jennie G. Bennett.
522. Mrs. E. W. Gilleland. By Homestead W. M. S.
523. Mrs. J. E. Grim. By Homestead W. M. S.
524. Mrs. Nona C. Yates. In memory of Mrs. Sarah Vance Carothers. By her daughter.
525. Miss Lucy Lightowler, Cairo, Egypt. By Mrs. Wm. Campbell.
526. Mrs. Jno. L. McCance. By Gerard S. Brice.
527. Mrs. Oscar S. Fischer.
528. Mrs. Margaret Faloon.
529. Mary Douglas Drumm. By her brother Henry Drumm. By her sister Mrs. D. K. Bingham.
530. Miss Mary R. Creque.
531. Mrs. Chas. Dougall.
532. Miss Margaret A. McAree. By a friend.
533. Mrs. J. B. Mitchell.
534. Miss Elizabeth Adams. By Mrs. W. K. Given.
535. Mrs. H. David Whysall. By her husband.
536. Mrs. J. A. Young. By her husband.
537. Mrs. Harry C. Delo. By her husband.
538. Mrs. Robt. A. Lee.
539. Lue Anderson. By Oakmont Y. W. M. S.
540. Miss Gertrude Beard.
541. L. Bertie Milligan (In loving memory of her mother, Mrs. Mary Milligan)
542. Miss Ollie Morrison. By her sister, Miss Jean Morrison.
543. Mrs. J. C. Herron. By her daughter, Mrs. Nellie Burr.
544. Mrs. A. H. Colderwood.
545. Mrs. Sarah Bruce. By two friends.
546. Mrs. J. G. McKissick. By her sister, Jennie Blevins.
547. Miss Anna King.
548. Mrs. Jno. Gordon, Jr.
549. Mrs. Eleanor Hays. By her sons.
550. Mrs. Phennie Hazen.
551. Mrs. Mina Butlin. By W. M. S.
552. Mrs. Mary Beckwith. By W. M. S.
553. Mrs. Margaret Ann Gillespie, (In memoriam) By her sister, Mrs. Jno. Herman.
554. Mrs. R. G. Pinkerton. By Sunbeam W. M. S.
555. Mrs. W. H. Woods. By Miss Ida Woods.
556. Miss Harriet M Esdon.
557. Mrs. Alice Williams.
558. Mrs. J. M. Shive. By her daughter, Margie Shive
559. Isabel Hosack. By Dr. and Mrs. Ramaley.
560. Mrs. H. R. Fox. By her husband, H. R. Fox.
561. Miss Gertrude Blair. By 1st Seattle W. M. S.
562 Mrs. Sarah Beck. By Mr. and Mrs. Wm Peterson.
563. Mrs. Madge E. Cook.
564. Mrs. Amanda Purdy. By herself and children.
565. Mrs. Nate McClelland. By herself and family.
566. Miss Emily Morrow.
567. Miss Edna Belle.
568. Miss Elizabeth Edgar.
569. Mrs. Raymond Reid.
570. Mrs. Henry Behrendt.
571. Mrs. Ella M. Long.
572. Miss Mary Camron.
573. Mrs. Glenn Alexandria. By Mrs. Robt. Hutton.
574. Miss M. J. Means.
575. Mrs. Clark Harper. By a friend.
576. Mrs. Peter Moffat. By a friend.
577. Mrs. E. McKibben. By a friend.
578. Mrs. Jno. Kerr. By Mrs. Robt. Kerr.
579. Mrs. W. B. Wilson.
580. Mrs. R. A. Porter.
581. Mrs. J. M. McMains. By her husband.
582. Mrs. Milton Davis. By her granddaughters, Olive and Phoebe Ward.
583. Miss Jane McBride. By Enterprise Mission Circle.
584. Miss Sara L. Cochran. By her neice.
585. Mrs. Margaret Frew. By her daughter Nancy Frew.
586. Mrs. F. S. Smith. By her husband.
587. Mrs. C. A. Eakin. By her husband.
588 Mrs. B. B. Breaden. By Mr. W. J. Breaden, In memory of his wife.
589. Miss Louise Emerick. By West Sunberry W. M. S.
590. Mrs. Lottie Rosenberry. By W. M. S. E. Unity.
591. Mrs. Sara A. Black. By her sons and daughter.
592. Mrs. Anna Gildersleave.
593. Mrs. Jno. S. Stoops. By her daughter Clara Belle Stoops.
594. Mr. David Walker (In memoriam) By his son J. N. Walker.

(To be continued)

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Avenue, Dormont, Pa.

MOTTO: "PRESS THROUGH."

AIM: "HAVE FAITH THAT RIGHT MAKES MIGHT, AND IN THAT FAITH DARE TO DO YOUR DUTY AS YOU UNDERSTAND IT."

YOUNG WOMEN'S SPECIAL WORK.

Foreign Special: Support of Pasrur Girls' Boarding School. Amount needed, $4,4350. Home Special: Salaries of three missionaries: Miss Eva Johnson, Henderson, North Carolina, Jubilee Hospital; Miss Elizabeth McMillan, Frenchburg, Kentucky, Matron of Dormitory. Miss Laura Sawhill, City Missionary, Spokane, Washington, Amount needed, $2400.

NEW YOUNG WOMEN'S SOCIETIES.

Allegheny Presbyterial, Springdale "Anna Y. Thompson Mission Circle. 18 members. Pres. Miss Ruth Borland, Cheswick, Pa.

Monongahela Presbyterial. Mt. Washington "Jamison Mission Circle. 10 members. Pres. Miss Velma Weis.

Monmouth Presbyterial. Kirkwood "Florence Childs Mission Circle" 21 members. Pres. Mrs. Helen Oyler.

Our Young Women's Special fund is growing gradually. This is the only fund of which we have any knowledge until the blanks are returned in April, hence the only one of which mention can be made. We have just $5,651.50 to raise yet!!! Or fifty dollars more than was gathered last year! In other words the report reads Dec. 1, 1921—$1,098.50. To raise $5,651.50.

Now there are societies that know little or nothing about this special fund. And there are others that do know, but think it will make no difference if they omit the dollar per member. And there are still others that prefer their very own special to any the W. G. M. S. may plan for. Let us follow the plan that those who have thought much on the subject deemed wise whether it is just what we would have planned or not.

ANOTHER WORD ABOUT BLANKS.

Make a full, careful, conscientious report. Endeavor to answer every question. Be definite. Read the letter of directions carefully. Give a report of which you can be proud.

Wanted: Facts about new organizations. It is positively known that a number of organizations have been effected since the Fort Morgan Convention. Some of these have not reported yet to the general secretary. The proper procedure is to inform your presbyterial Y. W. secretary and allow her to forward the information or to drop a card to the presbyterial secretary and one to the general secretary, too. If you have a new society and have not reported it, please do so at once so you may be supplied with a blank when the annual blanks go out. If we do not know about you, can you expect anything from our hand.

"THE FAR VIEW."

Every life comes to the parting of the ways. Choice comes in and the general trend of life is decided upon.

We sometimes marvel that some lives are so clear and shining and that others, with apparently equal opportunity, have no glow; indeed, have a depressing air about them. Intimate acquaintance will divulge the reason. We will discover that one class finds delight in the most uplifting that life offers; while the other class is content to wander the path of least resistance.

What applies to individuals has a direct bearing on a collection of individuals as a missionary organization, the individual life coloring the society.

There is such a difference in missionary organizations. Some are earnest, lively, overflowing with hopeful life. Others have no exuberance. Both have had a day of choice no doubt. One has mounted towards victory, the other settled back into the state which precedes disaster. What has made the difference? Let a little story answer:

A group of young people were exploring the hills in a certain section. Hills of varying heights were scaled. Finally the foot of a still higher hill was reached. Youthful enthusiasm and the desire to conquer bade them try the ascent. Only one remained behind—a young woman. She settled herself to enjoy solid comfort in their absence, a book being her companion. No words of persuasion could move her. Even when they called to her to come up to see the most wonderful view yet and to look into the great distance, she laconically answered, "I am well satisfied where I am. I don't care to see any farther." Does this serve to show us the cause of defeat or victory?

The far view inspires to the best. The lack of it makes life weak and fruitless. Is it plain to you now why some have so much delight in things that really count and others care for only the commonplaces and lesser things of life? The saddest part is that people are satisfied with the lower level and do not want to see any farther lest it cost too much effort. This explains why so many are not interested in others to the outer most rim of the earth.

The year is young. Only the second month has come. Study your society. Decide whether or not it has the far view. If it is dull and lustreless,—while it will be an uphill job to revive it,—it will be worth your effort, you who have the far view, to attempt to get it to move up higher.

"To every man there openeth—A Way and
Ways, and a Way,
And the High Soul climbs the High Way—
And the Low Soul gropes the Low,
And in between, on the misty flats,—
The rest drift to and fro.
But to every man there openeth—
A High Way and a Low,
And every man decideth—
The Way his Soul shall go."

IDA B. LITTLE.

IMPORTANT!
HAS IT REACHED YOU YET?

"It" is quite impersonal, but nevertheless very important. "It" is a matter of blanks. These go out to presbyterial Y. W. sec'ys in February. If you do not have your society blanks by March 1st, something has gone amiss. Write to your Y. W. sec'y or the general Young Women's secretary immediately and make known your desire. When the blue blank is in your hand do your best to fill it out. Be sure you send it to the presbyterial Young Women's secretary on time. At least 19 presbyterials had one or more young women's societies that failed to report on the Young women's blanks last year: Argyle, Arkansas Valley, Caledonia, Cleveland, College Springs, Conemaugh, Des Moines, Detroit, Garnett, Southern Illinois, Los Angeles, Muskingum, Ohio First, Philadelphia, Puget Sound, San Francisco, Steubenville, Tennessee, Wheeling. The delinquent societies received letters during the summer and fall. Some of these answered promptly. Two and three letters went to some. Answers came from all but five or six. In a few cases, the organizations had disbanded. Will you not, every one send in a complete report on time so that postage may not be unnecessarily spent? If you have disbanded (which we hope you have not) reply promptly giving the facts. Help to make a one hundred per cent report possible.

THE EAR MARKS OF THE CHRISTIAN WORKER

There are certain fundamental qualities that make for the success of the worker in any line of activity. The Christian worker, above all others, has the greatest possibility of success and the surest guarantee of fruit in the Master's service. The "I can do all things through Christ who strengthens me" holds good today as it did for Paul. "With God all things are possible" ought to set the Christian to her task with sure hope of success, whatever her work may be. So the Christian worker is conscious of her stewardship. She realizes that she is to give an account.

She knows that her work is to be tested by fire and that which has back of it the wrong motive will not count. There are certain qualities of character which the Christian worker will possess most naturally as her life is "hid with Christ in God."

The spirit of *expectation* will characterize her work. She expects great things from God. She expects great things of herself. Vast numbers of people are capable of doing great things but they are content to do small things and to live mediocre lives. There is no law that can cause a pigmy's thinking to develop a giant. Paul arrived at Rome but he never could have arrived had he spent all his time gathering driftwood. He expected to reach Rome. Expectation should beckon us on. But there must be vigor in our expectation, in our faith, in our determination, in our endeavor.

The spirit of *promptness* will stamp the Christian's work. Too often the "great resolves of heart" are dissipated in procrastination. Cervantes said, "By the street of By and By, one arrives at the house of Never." Punctuality and accuracy are the plain parents of success.

Be on time. Putting off usually means leaving off, and going to do becomes going undone. Promptness takes the drudgery out of an occupation. John Quincy Adams was never known to be behind time. The Speaker of the House of Representatives knew when to call the House to order by seeing Mr. Adams coming to his seat. Once a member said it was time to begin. "No," said another, "Mr. Adams is not in his seat." It was found that the clock was three minutes fast and promptly to the minute, Mr. Adams arrived. The man who acts promptly, even if he makes occasional mistakes, will succeed when a procrastinator, even if he have the better judgment, will fail.

Another quality that marks the real Christian worker is the "God-in-us" spirit—*enthusiasm*. No one has a greater right to this qualification than the Christian. Many people make a poor showing because there is no vim and vigor in their efforts. Phillips Brooks once said, "Let us beware of losing our enthusiasm. Let us glory in something, and strive to retain our admiration for all that would ennoble, and our interests in all that would enrich and beautify our life" One permeated with enthusiasm has the power of perception heightened and the vision magnified until she sees that which others can not see. This compensates for any drudgery, privation, hardship—even persecution. Emerson said, "Every great and commanding moment in the annals of the world is the triumph of some enthusiasm." Young or old, the Christian worker has enthusiasm!

Sanctified Common Sense is a tremendous asset to the worker. The head and the heart were made to work together. But when God endowed human beings with brains, He did not intend to *guarantee* them. If we possess the "mind of the master" our common sense is guaranteed. The world is full of one-sided geniuses whose other faculties have been atrophied and the world excuses their impractical conduct because of the one flashing ability. The Christian worker is safe and sane and practical.

Patience and *Persistence* are twin qualities of the Christian worker and form the backbone of the successful effort. Patience triumphs. "Know thy work and do it," said Carlyle, "and work at it like Hercules." "I have no secret but hard work," said Turner, the painter. Genius darts, flutters and tires; but perseverance wears and wins. Thomas Edison never did anything by accident. Ruskin said, "Never depend on your genius; if you have talent, industry will improve it; if you have none, industry will supply the deficiency." Gibbon worked twenty years on "The Decline and Fall of the Roman Empire." Noah Webster spent thirty-six years on his dictionary. Newton wrote his "Chronology of Ancient Nations" fifteen times. Ti-

tian painted "The Last Supper" in seven years. Our Christian task requires Patience and Persistence. Witness the great characters of Scripture who labored with God.

Last of all, FAITH, daring Faith, characterizes the Christian worker. She goes ahead on the basis of the Promises. Faith in God and faith in herself with the conviction of being Spirit led—this impels her onward and upward. A little of the world's daring coupled with the Christian's vital confidence in Christ brings the thrill of entering undiscovered paths and of seeing the impossible accomplished. "No great deed is done by falterers who ask for certainty." Many a Christian has accomplished nothing of worth to God, herself, or the world, simply because she did not dare to commence things. Begin! Begin! Begin! And "He that hath begun a good work will accomplish it until the day of Christ." Be not afraid to try new paths. "Be not the first by whom the new is tried nor yet the last to lay the old aside." Then, with sublime faith in the Son of God, go forth with resolute heart and soul on fire. The eleventh of Hebrews is alive with this but "how much more" should it be so in our day!

Therefore, the work we do depends upon character and real character is from Christ. The work of the Christian character should be tremendous. The possibilities of service are unlimited. The call is for workers in league with heaven. "Ye did not chose Me, but I chose you, and appointed you, that ye should go and bear fruit."

"Then in the hour of Need
Of your fainting, dispirited race,
Ye like angels appear;
Languor is not in your heart
Weakness is not in your word
Weariness is not on your brow.
Eyes rekindling and prayers
Follow your steps as you go;
Ye fill up the gaps
Strengthen the wavering line,
Stablish, continue the march
On, on, on to the bound of the waste:
On to the City of God."

MRS. J. S. MILHOLLAND,
Cleveland, Ohio.
Y. W. Secy., Cleveland Presbterial.

Note: By oversight this letter failed to get to the magazine at the proper time. Our readers will no doubt enjoy the message if it did not appear in the proper number of the magazine.—Ed.

YOUNG WOMEN'S MISSIONARY SOCIETY

The Young Women's Missionary Society: Is it an advantage to the congregation or a source of weakness? We feel there are a number of reasons for such an organization being a real source of strength, if it is at all what it should be as a Young Women's Missionary Society.

One of the most valuable organizations of any congregation is the Women's Missionary Society, linking us with the work that is being done for our sisters across the seas; and the joy of knowing the Savior has been brought to so many hearts that we may well rejoice in having a part in the work. The light that shines farthest, shines brightest nearest home, so we find the same helpful spirit shown toward the needy in the home-land. But year by year, many of the faithful workers are being called to lay down their burdens and enter into the joy of the Lord; each year placing more of the responsibility of upholding the work upon the young women of this generation. And who is better fitted for it than the ones who have had the training received in the Young Women's Missionary Society. Filling the different offices in the organization develops leadership, teaches the young woman how to shoulder responsibility, how to work with others, informs her concerning the necessity of funds and increases her desire to help secure them, because of what they will do. Training along missionary lines develops ability and willingness to serve efficiently in other departments of congregational activities. The majority of the members of our local society attend services faithfully; ten are teaching in different departments of the Sabbath School, one being Junior Superintendent, and are active workers in the Y. P. C. U. also. Many were previously members of the Y. W. M. S. so we like to feel that experience there has been helpful rather than detrimental in training for service.

Then there is the social side of the question. The object of the organization is above all else, service to Christ and others—showing the spirit of Christian helpfulness, seeking to make the world better and happier for our passing through it, exerting that influence at home as well as in distant lands. Is it not important that in these days of so much shallowness and even worse than that long the lines of amusement, there should be offered by those who are Christ's, social hours which will be a stronger attraction than are the frivolities that not only waste time but also leave our young people less fit, mentally and spiritually for filling the worth while places in life that our Father has for each one. Naturally young people crave friendship and, especially in our large cities where there are so many young women away from home, the responsibility and privilege of winning them to Christ and His service, even through social hours in connection with our meetings, should be laid upon our hearts. Make them feel they have a church home and a home in our hearts. A number of the members of our society are business women and we frequently have a Potluck Supper at the church, followed by the program or business meeting (we meet twice a month), or the meeting is held in the homes, where light refreshments are served during the social hour which follows the study. Also the happy time spent in preparing Hospital and Christmas boxes have been beneficial to us as well as to the recipients of the gifts.

The information gained through Mission study develops a real heart interest in the fields and the people and a longing to help them, for their own sake and for the sake of Him who died to save them too; and young women who have learned to love and serve the needy for away, whom they have not seen, surely will not be less willing to give aid at home.

The organization trains us in giving of our means, using the budget system, which a second year's trial proves to be beneficial in securing easily, large increase in funds—developing generosity year by year.

But above all, the Y. W. M. S. should be an organization through which Christ can work to develop its members spiritually, increasing their knowledge of Him and His love for the world and how He, by His Holy Spirit will fit us for doing His will here at home or over there, if He calls us to go to the foreign field. "The Lord hath need of many more workers there. But if we cannot go in person, each one can go to every field in the world through prayer.

He has commanded us to pray. Are we obeying the command? Many have been helped to voice their longings for blessing upon this work through their opporortunities in the Y. W. M. S., beginning with scripture sentence, prayers and gradually learning to talk freely in the presence of others, with the Heavenly Father, through whom only, we can reach all the world. To pray effectively, we must through Bible study learn His will, and through our Magazine and other sources, learn the needs of the people we wish to help. Thus we can go in faith to "the Giver of every good and perfect gift," the one who is Love and Who delights to hear and answer our prayers—and can pray down blessings upon the suffering and down trodden—Our influence can go where we can never be."

If the Y. W. M. S. assists in training for all this is it not worth while?

A member of Y. W. M. S. of First Detroit—Y. W. Sec'y of Detroit Presbyterial.

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FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

All the stations report a good enrollment and work progressing satisfactorily. Many contributions of second hand clothing together with Christmas boxes have been reported. One box of Xmas things from a society at Jetmore, Kansas, was received at Camden, Ala. and they were distributed to the Juniors, Millers' Ferry received 4 barrels and 3 packages from the following societies:

W. M. S. First Church, Cambridge, O.
W. M. S., Military Ave. Church, Detroit.
Y. W. S. Beaver Falls.

These contributions included candy and toys and were much appreciated with many thanks to the donors.

Clothing and shoes, sizes 2 to 6 are much needed, both at Miller's Ferry and Prairie. Children are out of school for lack of them. Societies please note.

Mr. Bouldin of Bluestone reports the receipt of 1 barrel and 3 boxes. One package from Carnegie, Pa. and Buffalo, N. Y. and says they are indeed very grateful for the good things sent. The children and older people alike have been made more comfortable and have been enabled to attend school and Sabbath School.

Mr. Williams of Townsville reports 3 Christmas boxes, 3 boxes and 1 barrel of clothing from the Junior Society, Cambridge, O.; W. M. S. Clinton, Mass. W. M. S. Detroit, Mich. W. M. S. Chicago. The clothing came in time to relieve a serious situation.

Riceville received its share of the good things but failed to report the names of societies contributing. To each society that has remembered our need at this time, we wish to extend our thanks and we are confident that their thought in providing for the happiness of those less fortunate will give them the joy of those who know that "it is more blessed to give than to receive."

Dr. Wilson of Chase City reports the children gave an unusually good cantata before the Christmas vacation. He said they tried to get all the children to give something for the Russian famine sufferers, with a fifty dollar contribution as a result. An appeal of this kind always brings a good response. Both Dr. and Mrs. Wilson are planning to attend the New World Movement Congress. Their congregation is sending a delegate and they are hoping for an increased interest in the work, as a result.

Canton Bend reports the work in both sewing and domestic science doing nicely. Mr. Cotton says the sewing teacher needs material for her department. Most of her work consists in teaching beginners, and she does not realize enough to keep materials. They would be very glad to receive material, all kinds, thread and whatever is needed in a sewing room.

Mrs. Tillie Johnson, who for many years gave her services gratis as Supt. of Millers' Ferry Hospital paid a visit to that mission recently. In a letter she says Christmas Day is to be one of rejoicing at Millers' Ferry for it is the 28th anniversary of the organization of that congregation and the good things God has wrought through this organization will be a matter of special praise and rejoicing.

She visited the homes of her people and was cheered to note the marks of improvement there. They were comfortably furnished, neatly dressed inmates, and had the air of intelligence and thrift. One of "her boys" told of his signing the triple pledge when he was 12 years old which he has never broken. He is now 38 years old, the father of six children and is rearing them in the same way. He is only one of many on whom the mission has laid its hand of benediction. She saw and heard of others whose condition distressed her. The mother dead, father sick and eight children unable to get to school or Sabbath services for lack of clothing. There are other families in the same condition. *Societies take notice!*

Most of the people reported food stuff enough raised to carry them over but no money for shoes and clothes. New shoes cost so much.

As she passed through the school rooms and saw shelves for books, but no books on them, she wondered if many of the boys and girls would not enjoy giving some of the books they have read to help these boys and girls. "No books but text books" sounds so lonesome and story books such as all young people love to read would be so welcome through all the grades from the 1st to the 8th.

It is pitiful in the lower grades to see two or three trying to recite from one book and many can make no progress because they have no books. In times, when she was there, through Miss McCahon's influence, her brother, a member of the school board of Canonsburg, sent them 2nd hand text books and they helped solve this trying problem. Can we not get such a donation from some schools again? Readers, arithmetics, in short any they have used in their schools. Often a change in books is made and the old ones would be such a boon here.

Miss Ferguson, Superintendent of the Eliza B. Wallace Memorial Hospital, Knoxville, reports a busy week with eleven bed patients, four of whom have had serious operation.

I have been asked repeatedly for a list of articles needed for this hospital and have received the following list from Miss Ferguson.

Spreads, 72 x 90.
Sheets, 72 x 90.
Blankets, 72 x 90.
Pillow Cases, 30 or 32 x 34.
Towels, face or bath, any size.
Pillows.
Napkins of linen huck, 15 or 17 inches square.
Tray cloths of linen huck, 15 or 17 x 24 inches
Table cloths, 3½ yards.
Sash curtains of scrim, 35 inches long
Patients bed gowns.
Doctors operating caps and gowns and masks.
Plated knives, forks and spoons.
Rectangular aluminum trays, 12 x 14 or 18 x 20.
Dishes for trays. Individual creamers and sugars.
Quilts.
Small washable rugs.
Electric toaster.

While this is the list received from Knoxville. I know any of our hospitals will have the same needs.

So many actual necessities are required in the work throughout the missions that no society need complain of having nothing to do. In the present as in the past, we have listed these wants in confidence and have not been disappointed.

Our missionary societies have responded always.

ELIZA B. WALLACE MEMORIAL HOSPITAL, KNOXVILLE, TENN.

We have recieved lately the following donations:

2 doz. towels from the New Lebanon Missionary Society, Lisbon, Ohio.

½ doz. napkins from the Misses Kerr, Knoxville College.

5 Quilts from the Y. W. M. S. 6th Church Highland Ave., & Station Sts., East End, Pittsburgh, Pa.

5 quilts from the Ebenezer Women's Missionary Society, Grove City, Pa.

3 rugs from Women's S. S. Class, Somenauk, Illinois.

During the summer Prof. and Mrs. Telford of the College had a beautiful sink put in our diet kitchen for us. It was much appreciated for water in a diet kitchen seems almost a necessity.

We have had other donations too, earlier in the year. I have acknowledged them all.

MISS FERGUSON, SUPT.

FREEDMEN'S MISSIONS.

*Athens, Tenn.—Rev. C. H. Wilson.
Riceville, Tenn.—W. E. Dotson.
*Knoxville, Tenn.—Rev. J. Kelly Giffen.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Cathrine, Ala.
*Annie Manie, Ala.—Rev. R. P. Williams, Postoffice address, Annie Manie, Ala.; shipping point, Arlingto, Ala.
Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va. Mark "For Bluestone Mission."
Chase City, Va.—Rev. F. W. Wilson.
R. F. D. 1. Mark "For Bluestone Mission."
Henderson, Vance Co., N. C.—Rev. John A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

We began the new year by electing four young women as Foreign Missionaries. All their examinations and references are first class, and we feel that they are all consecrated to the Master's service, willing to go where He sends them, and do whatever He gives them to do. Two of them are to go to India, one of them to Egypt, and one to Sudan.

Quite a number of applications have been received, the results of which will be reported in the Magazine from month to month. We ought to have, according to the surveys from different countries, about twenty-four young women to sail next September. Will you pray that the Master will thrust out as may as He has called to enter this Honorable service, no matter how large this number may be

Deeds have been received for the Pasrur Girls' Boarding School, and also for the Mary B. Reed Memorial Hospital in India, and placed on file in our safe deposit box.

Have just received word that all the boxes that have been received by our shipper in Brooklyn have gone on their way. Six having been sent on the Steamer City of Venares, which sailed on January 18, 1922. The only regular missionary sailing at that date was the Rev. Hugh Millne for India. Dr. Charles Watson and family, with his secretary, and two short term workers also sailed for Egypt, on the same vessel, Dr. Watson intending to make Cairo his permanet home, as he is president of the wonderful American University in that great city of Cairo, where the largest Mohammedan University in the world has been located for years and years.

As full a list as is possible from the reports sent to us of Overseas Boxes sent. since the last published report, will appear in an early number of the magazine. The boxes will all be acknowledged promptly upon their receipt at their respective places, provided an address to which acknowledgement can be sent has been placed inside the box. If that has been overlooked, no letter of thanks can be sent. Will the good women who have had any part in the making of the goods packed in the boxes and incurring the necessary expenses, accept the thanks of every member of our Board for this evident interest in the work of our sisters across the seas. No one but those who have seen it, can imagine the joy and comfort and pleasure which the receipt of one of these boxes gives to the tired misionaries and also to the women and children for whose benefit the boxes have been packed and sent.

Will all those who know of any consecrated young women who are thinking of Foreign Service, please send their names and adresses direct to the Foreign Secretary of the Women's Board. Send all names and adresses of short term workers to the Rev. W. B. Anderson, D. D. of the Foreign Board.

Requests are coming in from all three of our fields for New World Funds for the purchase of land and the erection of buildings. As soon as definite grants are made and forwarded, they will be promptly reported in the MAGAZINE.

Much prayer is being offered for a blessing upon the New World Congress which will probably be in session when this issue reaches you. We are confidently expecting the Holy Spirit to be present in Power so that all who may have the privilege of attending may go back to their homes enthused for the Master's service. The exhibits being prepared by the Boards will be well worth any persons while to come to Pittsburgh to see them.

Pray for a great spiritual awakening in our home church. Pray for a great addition to our Missionary Societies. Pray for an increased number of subscribers to our Magazine. Pray for the safety of our missionaries in Egypt, India and Sudan, during these troublous times. Pray for the safety of the dear friends who are travelling by sea. Pray for the Committee as it works on the program for our annual Convention in New Castle. Pray that this year, 1922, may be the best and happiest year in the life of everyone of our members, because most filled with service for the Master whom we love so well.

BIBLE READINGS FOR WOMENS AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

Answers to January Questions.

97. Ex. 3:17.
98. 2 Kings 18:1-4.
99. 2 Sam. 6:16-23.
100. Isa. 38: 21.
101. Josh. 5: 14.
102. Prov. 30: 1, 8.
103. Judges 4, 5.
104. Judges 6: 11-12.
105. Eccl. 8: 8.
106. Matt. 27: 32.
107. Luke 10: 33-35.
108. Matt. 27: 19.
109. Luke 9: 33.
110 Luke 2: 36-37.
111. Heb. 7: 1-3.
112. 2 Kings 6: 17.
113. Judges 9: 1-5.
114. Acts 8: 27.
115 Gen. 29: 20.
116. Jno. 18: 10.
117. Gen. 44: 1-12.
118. Gen. 5:24. 2 Kings 2: 11.
119. Judges 16: 4-20.

Questions for February Magazine.

120 What good king began his reign when when he was eight years old?

121 What bad king began his reign when he was eight years old?

122 Who marched with troughs on their backs?

123 In what nation was there no blacksmith?

124 Who won a great victory by stretching out his hands?

125 Who was shut up three days and three nights until he learned a lesson?

126 What food would not keep over night except once a week?

127 Whose bones were carried forty years by a wandering nation?

128 What reptiles once interfered with the baking of bread?

129 Who was as unstable as water?

130 What two prophets prayed for death?

131 What king had an iron bedstead?

132 What city was destroyed and its site sown with salt?

133 Who used a nail for a weapon?

134 Who used the jawbone of an ass for a weapon?

135 Who used a piece of mill stone for a weapon?

136 Who used an ox goad for a weapon?

137 Who under the Jewish law were not allowed to drink wine, cut their hair or come near a dead body?

138 Who was the first musician?

139 Who paid the first poll tax?

140 Who put his hand on the ark of God and what happened?

141 What good thing does Solomon recommend that every man find?

142 What insect is recommended as a teacher to a certain class of people?

143 To whom did Peter say: "Why hath Satan filled thy heart to lie to the Holy Ghost?

144 What name did Jesus give to the one who betrayed him?

The thought of the readings for the month is to call to remembrance through certain selections God's commands, loving kindnesses, His mercies and truth.

1 Ex. 13: 3-10.
2 Ex. 31: 12-17.
3 Num. 15: 32-41.
4 Deut. 8: 1-20.
5 1 Chron. 16: 7-25.
6 Psa. 25: 1-22.
7. Psa. 20: 1-9.
8 Psa. 79: 1-13.
9 Psa. 89: 34-52.
10 Psa. 119: 49-56.
11 Eccl. 12: 1-7.
12 Isa. 43: 14-21.
13 Isa. 46: 1-13.
14 Luke 16: 19-31.
15 Luke 17: 20-37.
16 Luke 23: 39-49.
17 Luke 24: 1-12.
18 John 2: 18-25.
19 John 15: 12-27.
20 Acts 11: 1-18.
21 Acts 20: 28-35.
22 1 Thess. 1: 1-10.
23 2 Tim. 2: 1-10.
24 Heb. 13: 1-8.
25 Rev. 2: 1-7.
26 Rev. 3: 1-6.
27 Matt. 5: 21-26.

Those who are interested in the "Base ball game" to be used in connection with the questions found from month to month on the Bible reading page will find a set of rules below. Mrs. Johnston, the compiler of these rules says that you, who are experts in the national game may adapt the rules to the use of your particular congregation. It is to be hoped that there will be general use made of this method of review since our friends of Freeport have so generously shared their success with the church at large, considerable labor being involved in the presentation of questions and plans.

BIBLE BASE BALL RULES.

Quite a number are making inquiries as to some of the rules for playing the game of "Bible Base Ball." A base-ball "Fan" will be able to assist materially, and a chosen committee, including a Captain from each side,—may draft any set of rules agreeable to the contestants, not inconsistent with the rules of an ordinary base-ball game.

A few suggestions are given below,

First—Choose a Captain for each team.

Second—Have a disinterested Umpire.

Third—Have a base-ball "nine" for each side, viz: catcher, pitcher, three basemen, short-stop, and three fielders.

Fourth—Any number of persons may play on each side, and come to the bat in turn—but only nine of the best players are used from each team when in the field.

Fifth—Bible questions are used in lieu of balls.

Sixth—Have a score keeper and a time keeper.

Seventh—The pitcher delivers the question to the batter, who is entitled to three "balls" and takes first base on the first question answered.

Eighth—If a player cannot answer one out of three questions, he is called "out" providing the catcher is able to answer the question. If the catcher fails, it is his "error" and the player is advanced to first base .

Ninth—If the player atempts to answer, but fails, one of the base men or fielders must answer. Should they also fail, they make an error and player is advanced to first base.

Tenth—Each side is entitled to three outs in each insing.

Eleventh—No prompting allowed. If rule is violated, it is an error for the batter and he is called out.

Twelfth—Player may appeal to Captain if unfair decision is rendered.

Thirteenth—Choose best player (best Bible student) for catcher, as he must be able to answer if possible, all questions.

Fourteenth—It is a good plan to divide the questions among the fielders, so that each fielder will be better prepared to answer certain questions "thrown" to him. Each side should prepare and keep its own list of questions.

Fifteenth—Have a black-board containing list of players, for keeping score.

MRS. A. M. JOHNSON,
Freeport, Pa.

STUDY FOR THE MONTH.

MARCH

"FACTS AND FOLKS IN OUR FIELDS ABROAD."

Section 3—By Way of the Mind.

Chapter 4, Educational Efforts.

Scripture, Psalm 67.

Answer to Roll Call--Name of a Mission School.

Topics for Discussion.

1. Educational Progress in India.
2. Debate, Resolved: That poverty is a greater hindrance to education in India than social customs.
3. Egypt, strategic educational center.
4. Higher Schools of Learning in Egypt.
5. The Educational Situation in the Sudan.

Questions.

HOME MISSION STUDY—"FROM SURVEY TO SERVICE."

Mankind on the Move, or, The Problem of Transcience.

Chapter 3 ,Deut. 10: 17-22.

1. Migration of Races.
2. Migration of farm tenants of seasonal laborers, harvest, cotton, fruit picking, canning, etc.
3. Student migrants, tourists and vacationists.

"The dust is old upon my 'sandal-shoon'
And still I am a pilgrim."

FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

PRAYER—ITS POWER,

"Away in foreign lands they wondered how
Their simple words had power
At home—the Christians one and two
Had met to pray an hour"

Tuesday Prayer Groups reported, 54.

Prayer hour every Tuesday, 10 A. M.

TO THE PRAYER GROUPS.

"The honour to which God calls us as intercessors is simply inconceivable. All heaven is waiting for the prayers of His Church to bring down the blessings that are stored up there for us, and that God is longing to bestow—Andrew Murray.

"Today the world is short of Prayer. Heaven does not empty itself because there does not exist sufficient of this "medium of exchange"—We must get back to the trenches! Back to the Word of God, back to Prayer, back to the cultivation of the inner life."—G. Granger Fleming in "The Dynamic of all Prayer.

PRESBYTERIAL BULLETINS.

Monthly or quarterly Bulletins are now issued by nineteen of the fifty eight Presbyterials. Splendid. Who will be next? One president writes, "It will be a splendid stimulus to us all. It is just what I have been wanting for years. Something to keep interest throughout the year."

Alas, the busy women who prepare the Bulletins are not getting the encouragement they deserve. One writes, "As yet only silence has greeted our attempt at a monthly Bulletin but we keep on." Are you guilty. Please send at least a postcard of thanks for the next Bulletin you receive.

HAVE YOU ADOPTED A MOTTO?

Every Presbyterial should have a motto or a slogan. Here are some I have received. "Some thing new and something definite," "Not by might nor by power," This charge I commit unto thee," "Another year of progress, Another year of praise," "Be not weary in well doing," "Every one working," "Push our Program of work," "Ahead of time," "In His strength," "Service, Ye serve the Lord," "Plan-Push-Pray," "The resources of God are promised only to those who undertake the program of God."

BIBLE READING GOAL,
10,000 READERS

Reported	58
Somonauk, Ill.	15
Nampa, Idaho	25
Duquoin, Kansas	7
Freeport, Ill.	6
Total	111

Reporting but failed to give number of readers:

Second Mommouth Y. W. M. S., Y. W. M. S., and Elizabeth Gordon Circle, Third Rock Island, San Jose, California, Princeton continues to keep a record of chapters read, 8450 chapters read during last quarter.

Interest is growing in the Bible questions. Inquiry has come from many places asking about the "Bible base-ball game" so successfully used in Freeport, Pa. last year. One president writes "We write the answers down and can hardly wait for the next magazine to see if they are correct."

A MAGAZINE IN EVERY HOME.

1. Ottawa, Kansas, 2, Greenwood mission, Zanesville, Ohio. Next. Have you reached the goal for your society or Presbyterial published in October Magazine.

Chicago Pres. reports, 50, Goal 75. Albany Pres. reports 36, Goal 50. Garnett Pres. reports 29, goal 36.

Are we to fail to secure 16,500 because some of you did not even try?

SCHOOL OF MISSIONS.

The plan has been a wonderful success. Send your report to the Literature Sec. 904, Publication Building, Pittsburgh, Pa.

Name of Presbyterial ....

Name of Congregation ....

Names of Societies ....

Date .... No of Classes ....

No. Enrolled ....

Men .... Women.......... Young People..........

Junior .... Primary ....

THE GROUP PLAN.

"The group plan is a success with us. We are in three groups each under a capable leader, the president and pianist not being included in any group as each has her duties at every meeting. Winners are keepers when it comes to the matter of new members. This is to stimulate activity.

The leader of group A has proved a genius in getting other people to do things. She has brought out girls and young women specially. It was like looking through a new lens to see the Sudan through the eyes of an enthusisastic fifteen year old high school girl. Group B. met last time in a home where there was no piano but we did not miss it with a fine ladies quartette to lead the singing, the other members joined most heartily. Group C has a symposium of India with three ladies of other denominations to briefly out line their work. —From the W. M. S., Bellingham, Wash.

A NEW EXPERIMENT.

In Puget Sound Presbyterial three societies are separated by a days journey from the other societies. The cost of sending delegates across the mountains prevents regular attendance at the Presbyterial.

In December these three, Yakima, Granger and Prosser met and formed an Eastern Branch of Puget Sound Presbyterial. The three will send a delegate to the Presbyterial and hold meeting soon after her return.

This will bring the inspiration and information to the three societies. A president of the three keeps the interest sustained throughout the year. A Junior has recently been organized in each society.

PRESBYTERIAL PRESIDENT, A WORD WITH YOU.

Is your presbyterial on the Honor Roll?

Have you sent the name of your delegate for the W. G. M. Convention at New Castle?

Have you reached your goal for Magazine subscribers?

Are your Juniors working for the W. G. M. S. banner?

Have you begun to plan to secure a full report of all societies?

We have never had a full report. Be sure your Presbyterial is 100%.

SOCIETY PRESIDENT, A WORD WITH YOU.

Did you have a Magazine Drive? Why not?

Do you receive Bulletin? Did you acknowledge it?

Do you use the Group plan? Is the Budget system working?

What have you done to celebrate Children's year?

Have you organized a Junior Society? Or a Little Light Bearer?

Have you ever presented the plan for Bible reading to your society?

"Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men!" This joyous refrain of the one hundred and seventh psalm rang out again and again at the sixth anniversary of the Tuesday Prayer meeting in Calvin Hall of the Publication Building, Pittsburgh on Tuesday, January third.

The psalm read by Miss Mary Turner of the First Wilkinsburg church was the keynote of her brief remarks and those of Mrs. H. C. Campbell and other prayer and songs of thanksgiving which filled the hour. Thanks were offered for the six years during which "the altar fire has never gone out"—the "two or three" never failing even during the deadly epidemic of three years ago; praises for the fifty four Prayer Circles of which this was the pioneer; praises, too, for the blessings which have come to the Church in these years, some of them surely in answer to the prayers sent up from these meetings and from the homes where the "Come Ye Apart" card is seen.

Between thirty and forty women were present including Miss Anna Milligan of the Foreign Board and nearly all the members of the Women's Board, whose monthly meeting followed.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

Mission Study Books and Helps—1922.

FOREIGN

Facts and Folks in Our Fields Abroad (Senior), Cloth, 75cents, paper, 50 cents.

How to Use "Facts and Folks," Price 15 cents.

"Facts and Folks" pageant, Price 15 cents.

The UP Trail (Junior), Price 40 cents.

How to Use "The UP Trail." Price 15 cents.

Tickets for "The UP Trail" trip, One cent per round trip ticket.

Pictures of places visited, in packages of twelve. 10 cents per package.

Missionary Lessons for Youngest Juniors, Price 30 cents.

No separate help prepared for "Missionary Lessons." Suggestive questions included in each chapter.

HOME

From Survey to Service (Senior), Coth 75 cents; paper 50 cents.

Suggestions to Leaders of "From Survey to Service." Price 15 cents.

Stay-at-Home Journeys (Junior). Price 40 cents.

PAGEANTS.

Y. W. M. S. Service Station, Price 7 cents.

"Facts and Folks" Pageant. Price 15 cents.

Pros and Cons of Foreign Missions. Price 3 cents.

SPECIALS

Prayer Cycles, 1922. Price, 10 cents each; $1.00 per dozen; $7.50 per 100.

Little Brothers of Mine, Price 25 cents.

Missionary Mother Goose Rhymes, Price 25 cents.

Junior Manual, Price 20 cents.

Junior Wall Roll. Price $1.00.

Daughters of India, Price 10 cents each, $1.00 per dozen.

February Program.

Dark India, Price 3 cents.

Higher Education of Girls in Egypt, Price cents.

The Countless Egyptian Villages. Price cents.

"407" No. 2. Sent free with other leaflets. Otherwise, 1 cent for postage.

Every teacher of "Facts and Folks" should, without fail, have a copy of the "How to Use." It will be found most helpful in outline, in thought suggestions and in topics for discussion. Members of the classes will also find it of inestimable value in the preparation of the lessons. It is only fifteen cents and those wishing to get the most out of the study of the book will find it quite worth while to own a copy of the "How to Use."

Is there a Women's Missionary Magazine in every home in your congregation?

Is there a Junior Magazine in every home where there are children of Junior age?

IF NOT; WHY NOT?

ISAIAH 41: 6 FUND.

Presbyterials desiring help from this fund must make application through proper officers. No personal appeals can be considered. The delegate must be chosen by the Presbyterial society; and first applications will receive first consideration.

Please give name of delegate, her place of residence and amount necessary for railroad fare. In case it is necessary, Presbyterials should supply a fund for meals and other incidental expenses of their delegate.

All applications should be in hands of the Committee by March 15th.

Mrs. Ada Kerr Wilson
Mrs. J. B. Hill
Miss Ida B. Little

JUNIOR MISSIONARY MAGAZINE

MISS CARRIE M. REED,
Editor and Business Manager.

406 S. Evaline Street, Pittsburgh, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Carrie M. Reed, Business Mgr.

MARIA WHITE, M. D.

Founder of the White Memorial Hospital—Pasrur India. The Hospital is the gift from Dr. White in memory of her parents.

(See other side)

SCENES AT THE WHITE MEMORIAL HOSPITAL, PASRUR, INDIA.

1 and 3. One wing of the main building contains the Christian ward and confinement room. Also shows a back view of the surgical and Mohammedan ward. The main building has two wings to the main front. One the dispensary the other the above two wards.

2. Washerman and sons washing the clothing.

4. Cook House. 1.Store room of hospital food. 2.Cook house for Christians with matron seated on chair. At her feet man who does all the buying. In this row not shown in the picture is 3 more rooms, labratory, reserve, medicine store room, oil and petrol store room. Each room is 12 x 12 feet.

5. 1. Hindu ward, a patient in front, the husband stands back. 2. Wood store room.

6. The Doctor's new bungalow. 1. Facing the north. Cook house connects with house. 2. Dining room that is living room. 3. Drawing room. Facing west, west view of drawing or living room. West view of office.